THE OLDE LEARnyng and the new, compared together wherby it may easely be knowē which of them is better and moze agreyng wyth the euerlasting wozd of God

Newly corrected and augmented by

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The Contentes of This boke.

Of the sacramentes.
Of penaunce
Of confession
Of satisfaction.
Of free wyll.
Of fayth and workes
Of merites
Of synne
Of the worshyppyng of sayntes
Of the supper of the Lorde
Of the choyse of meates
Of fastyng
Of the difference of dayes.
Of prayer.
Of vowes.
Of counsels.
Of matrimony
Of byshopes
Of cerimonies
Of mans tradicions
Of councels & lawes made by a multitude of byshops gathered together

To the reader

Some ther be that do defye
All that is newe, and euer do crye
The old is better, awaye with the new
Because it is false, and the olde is trew
Let them this booke reade and beholde
For it preferreth the lernyng moste olde.

¶ The Preface of the Translator vnto the Christen Reader.

THe Iewes which were blynded by the olde leuen of the scrybes and phariseys, sayd: Mar. the first. What new lernyng is this? Euen as the vnlerned people of this realme blinded of long tyme by the false doctryne & ordinances of the Byshop of Rome, do cal the Gospel of Christ (long buried and holden downe with mannes doctryne, when it now begineth to be preached agayne) new lernynge and straunge doctrine: and that because they haue not byn aquaynted with yt: but onlie haue byn brought vp in the lerning of the phariseys of our tyme. Was Christes learnynge new learnyng I pray yow because the Iewes had neuer harde it before preched of the phariseis? If it were no new lernynge but many. C. yeres afore preached and taught by the prophets: the is not the Gospel which we preach now, new lerning, because ye haue not herde it before: no more then the son is a new son to a man which hath ben in a house

xx. yeares and neuer ſawe the ſon in his lyfe
before at the laſt ſeeth it and calleth it a new
light. Howe was it poſſible to ſe the Goſpel
or to knowe it in al your lyfe tyme? ſeing that
no man myght read the Goſpel hym ſelfe wi-
out great ieoperdye, and they that ſhuld haue
red & preached it, neither could preache it ne-
ther wolde read in a tonge that ye coulde vn-
derſtand: Wherby ye are come now to this
ignorance, that ye iudge the long hyd truthe
of Chriſtes Goſpel to be a new learnyng, as
ỹ heathen men of Athens called Pauls doc-
trine a new lernynge, becauſe they had neuer
herde it before. The ſame thyng that Chriſte
and paule ſuffered in their dayes, do now the
preachers of the true worde of God ſuffer. for
as the Iewes and the heythen men whē they
cold e otherwyſe brynge Chriſtes learnyng
and Paules into dyſpyſynge and contempt,
they accuſed it of newnes, and ſayd it was a
new doctryne: ſo now a dayes the phariſeis &
their folowers when thei cānot acuſe the doc-
trine of ỹ Goſpel of falſnes, thei ley newnes
vnto it. And as the old phariſaycal Iewes &

proude

proud heythen wyse men of the worlde when they had no reason nor scripture to defende theyr oppynyons why che they helde agaynste Christe and Paule: they leaned only vnto antiquytie and old tyme and with that weapon (though they had it not in dede) did euer fight agaynste Christe and thapostels, so the phariseis & scolers of this tyme not being able to improue the word of God cal it new learnig, and their maisters for lacke of scripture, they for socoure for the mayntenance of their doctrine to thantiquitie of the old doctors, alowynge al thynges that they se therin displaysyng what soeuer they canot find in them. as Christes doctrine were not to be receyued but wher as the doctors haue receyued it, and so moch of Christes learnyng shalbe put out of vse as the doctors wyl not alowe. It is now adayes ared whether that lay men maye receyue as wel as preests both the partes of the supper of the lorde? they answere that Christ doth alowe bothe the partes: but for as moch as the old doctors thynke it mete that the lay men shuld haue but one parte alone the pres-

ſtes two partes, they cānot get the ſacrament of Chriſtes holy blode. And ſo with manye other maters wherof I ſhall make mention of hereafter. Is not this a pretye playe that the antiquitie of doctors, ſhulde waye downe the truthe of Gods worde and chaunge the ordinaūce of Chriſt, is not this to prefer iniquitie before the veritie? and to ſet mā aboue God? and to reken the yonger the older? and to reken the creature aboue the Creator? I deſyre al yow that are wilfully mynded to be blynde to read this boke with an indyfferent eye and when ye haue red it, then iudge whether our lernynge or their lernynge which boaſt themſelues ſo moch of olde antiquitie, is the older and more agreynge with Gods holye worde? the olde God whiche is without begynnyng and endynge, graunt vs al to knowe his holy worde, & after that we haue knowen it, godly to lyue after it.

Amen

Of the Sacramentes.

The New learnyng.

IT Is ynoughe and sufficient to receyue the Sacramētes effectually and with fruit to haue no stop nor let of dedly syn: And there is not requyred in a man a good motion within hi which receaueth them, wherby of a congruence or worthynesse he may deserue grace: for the Sacramentes bryng grace wt them of the worke that is wrought by them, or by the worke it selfe: that is to say, bycause the worke is shewed & ministred as a sygne or a Sacrament. This sayth the maister of sentence in the fourth boke in the fyrst Distinction. By the Doctors. Of the same opinion are Trigerus, Eckius, Faber, Pighius and Billichius, with the whole rable of Dunces disciples and sworne Pappistes. These men haue written but of late, & the eldest of them wrote not aboue .v. C. yeres a go.

The Olde learnyng.

The Gospell wytnesseth that we be saued, not bi an holy signe, but thorow faith. Gen. xv. Abraham gaue credence and beleued God, and that was rekened to hym for ryghtousnesse. Rom. iiij. & x. If a man beleue from the herte, he shalbe made righteouse. He sayth not: that with the bodye, an holy sygne is taken vnto righteousnesse. Also Abacuck. ij. & Rom. j. The Just shall lyue by hys fayth. He sayth not: He shall lyue by the Sacramentes. It followeth therfore after the Olde learning: that faith is necessary to be had in him that receiueth the Sacrament with frute. The Authors of this learnyng that ar the yongest, wrote xv. C. yeres a go: then iudge I pray the good reder, whether our learnyng whiche was taught onlye by the Prophetes and Apostels, so many yeres a go, ought rather to bee called Olde learnynge, or theirs, whose wryters wrote not aboue. v. C. yeres past. The Authors of our learnynge, and setters forth of the same, was Moyses, Elias, Jeremias, Danieli, Dauid, Salomō, Peter, Paule, Jhon, Luke, Marke and Mathew: And the cheise Author of our learnyng was God hym selfe. The Authors of these Papystes learnyng are the

Popes,

Popes: Gregory, Boniface, Dunce, Dorbell, Thomas de Aquino, with soch other of the same sute. Now iudge whiche syde hath better Authors, the papystrs or we.

¶ Of Penaunce.

The New learnyng.

A Mans wyll onely naturally (doyng that lyeth in him) may dispose it selfe to the receiuyng of grace, by an acte confirmable vnto right reason, the whiche is morally good. Also a mans wyll in puttyng away a stoppe or let, that is, the purpose of dedly syn, of a good motion drawed out of frewyll, may deserue the fyrst grace of a congruence. In the second boke of the maister of Sentence the.xxv. Destinctiõ: What meaneth thys lernyng els, but that (as Pelagius sayth) the beginnyng of our Justification commeth of our selues, & the ende of makynge parfect cõmeth of God. Then might a man by his owne strengthe begyn Penaunce, which they call contriciõ as though the beginnyng of it were in vs. This learning maketh ypocrites, & mayntayneth the pryde of the olde man.

¶ The olde learnyng

Of Confessyon.

IN the tenth chap. of Zachary it is writen, I wyl cõuerte them because I wyl haue mercy vpon them Trenorum. v. Conuerte vs Lorde to the, & we shalbe conuerted. Jhon. xv. Without me ye can do nothynge. Philipens. ij. God worketh the wyll .ij. Corin. the. iij. chap. Euery good thoughte is of God. Rom. xj. If it be of workes, then is it not of grace. ii. Tim. the iij. chaptter. If God at any tyme wyll geue them repentaunce. &c. Therefore after the Old learnyng, repentaunce is the gyfte of God, the which grace that iustifieth worketh, & not the power whych drayweth out Frewyll. Before the tyme that a man haue grace, nother his thought nor hys wyll is good: nother hath he any good worke but al is synne: For as the tree is, soche is the fruyte. The person is a synner, & also flesche: then, what other thyng can it sauoure, wyl or worke but fleshly thynges? This doctrine maketh man lowly and beteth downe the pryde and arogancy of the olde Adam.

Of Confessyon.

The New lernyng.

¶ Who so euer cometh to the yeres of discretion, at the least once in the yeare, he is

is bonde to confesse al hys sines, both open & secrete: with al their circumstaũces to his curate or els he is not a christen man. And the byshop hath auctoritie to reserue & kepe only to hym selfe the forgeuenes of certayn sines: by the reason of their great enormitie the which a simple preest can not assoyle but in the point of death, so do the new fellowes saye. As in the Canon law, Capite. Omnis vtriusq; sexus. &c. and the Maister of Sentence about the. xvij. distinction.

¶ The olde lerninge

In the. xxxj. Psalme: I haue sayde I wyll confesse agaynst me myne vnrighteousnes to the Lorde, & thou hast forgeuen me the vngodlynes of my syn. Behold ỹ Prophet doth confesse hym self vnto the Lorde: & he getteth forgeuenes of al his sines. Lu. xviij the publicã saieth: be merciful to me a sinner & he goeth home iustified into his house. Where is here any reherslng of circũstances, and of hyd sinnes in the preestes eare? Lu. vii. the sinful womã speaketh nothyng but wepeth and falleth lowly downe at the feet of Jesus, & she had by & by, forgiuenes of hir sines, & here said vnto her: departe in peace Mat. the. iii. Jerusalem & all Jewry, & all the contrye next to the flood Jordane,

goeth

goeth forth to Jhon, & they confesse their sines namely in a generall confession. For thei graũted thẽselfes to be siners, i asmoch as they ared baptime, a signe of repentãce yet for al that ye here no rehersal of synnes We reade in the actes that the same thyng was done at Ephesus, at the preachyng of the Apostel: yet for al that we se in no place thes wordes: a peculier or proper preest, al hid synnes, al circũstances & suche other. In the first of Jhon, ỹ first chap. we haue a confession, which is of Gods law, by the which we cõfesse our faultes lowly to God the knower of mans harte: he is faythfull and righteous to forgeue vs them. For he geueth grace to lowly persons, and resistith proude men .i. Pet. v. Where as true penance is, truly there is also confessiõ, as the true frute of penaũce. We do not vtterly forsake auriculer or eare confession, but the adisions of mans tradicions are parted & sondred from holsom doctrine, as chaffe is from the corne. It is an holsome doctryne and accordynge to Gods lawes, to require the lawe of the mouth of a preest, & to lerne of the byshope the way of the Lord. Mala. ii. Agge. ii. i. Tim. iii. Titum. i. Therfore I wolde not that the order of the church shulde be broken, which is .i. Cor. xii. where ỹ A-

postel after that he had made mencion of ỹ mistical body, sheweth that Christe set in ỹ church or congregaciõ, firste Apostels, thẽ Prophets or preachers, thirdly teachers. Why shulde teachers be in the church? Namely, for this intent, that they hauing the fashyon and the forme of holsome wordes, shulde teach the church those things which be necessary for mans saluation, and resiste wyth the sworde of the spirite, the enemyes of the faith and al vngodlynes? and ỹ they myght preach the worde, both openly and preuely, that they be feruẽt in season & out of season, that they rebuke, reproue, and exhort with al gentilnes & learnyng. ii. Tim. iiii. Let them know the face and coũtenãce of their flocke and to be short let thẽ be full of those vertues, the which God acquireth Esechi. xxxiiii. of the watchmen or ouerseers of the house of Israel. Yf we perceiue not and be ignorant in any thing that pertayneth vnto a Christen mans liuing, and it is not playnly taught in the open sermon, we muste go to the curate, to heare of hys mouth the iudgemẽtes & testimonyes of ỹ Lord. Yf any dout arise in our consciences whom ought we rather to go to & axe coũsel, thẽ of ỹ hedman of our soules? Furthermore

more whan we be faynt harted, or haue no corage and are vexed with temptatiõs: we maye not dispise the remedye that God ordeyned. Thou hastgods word. Mat. xviii. Wher as two or thre. &c. & Jhõ. xx. Whose synnes ye shall remit. &c. Whom wold not these fatherly promyse prouoke & alure to confession? where as the cõscience is lifted vp and stablished, (not by mans word,) but by Gods word, spokẽ by mans mouth But these be mans addiciõs to bind a mãs conscience with a lawe, and to compel hym to confesse al his synnes with all their circumstaũces at a certayn tyme, to his owne preest or curate whatsoeuer he be: where by mẽnes consciences be marked wyth a whotte yron. For he that is not confessed after the manner that is prescribed in the confessionales either by the reason of ignorance or of a fraile memory or shamfastnes (ye, though he be ashamed and repent hym of his euel lyfe with al his herte) yet for al ỹ as lõge as he lyueth he beareth about with him an vnquiet conscience & ful of dyspayre And if a man take a lytle diligence, or haue a good memory, or wryte hys synnes in a pece of paper, and so confesse and poure out into a friers eare, that cannot well hear al

the

the fylthynes of his vncleane lyuyng, good lorde how glad is he? that not only he hath satisfied the lawe: but because also that he hath taken of his shulders a burthen heuyer then Aetna, the hyl that alwaies burneth. Then he hath deserued forgeuenesse of his sinnes with this troblesome worke, he standeth in his owne cōceyt which wolde haue dispaired, yf he had not rehersed his sinnes after this manner. Let the byshopes apoint lerned men to here cōfessions, and not blockhedes, and then the people shall come to ẏ preestes by heapes & swarmes. The which thing the while they do it not, let them blame them selues & not vs: if ẏ people set litel bi their curates. Forthermore as consernyng the reseruyng and kepyng behynd of certayn causis & chaūcis let the head rulers in the church tel a cause why they do differ and abhor so greatly the Apostels rytes and teachynges. A preest or an Elder, & a byshop with Paule be al one. The Scripture maketh no such difference of ministers, in the laboure of the Gospell. Whan the Lord sent forth his disciples in to the world, he gaue them lyke power, saieng: Go into all the worlde & preach the gospel to euery creature: he that shal beleue

& he

& be baptised shalbe saued. Mar. xvi. Joh. xx. he sayeth vnto them: Take ye the holye ghost, & whosoeuer sines ye forgeue, they shalbe forgeuen. Wher is here any differēce betwene a byshop & a simple preeste? Is it hard to know what this is to say? Whose sinnes ye remit, they shalbe remitted. This is the doctrine of Christ and his Apostels.

Of Satisfaction.

The new learnyge

A certayne satisfaction is to be enioyned to hym y is confessed for his sinnes & be paste accordynge to the quantitie or qualitie of the synnes that he maye content and satisfye the rightcousnes of God. This hath the. xvii. and. xviii. distinction of the fourth boke of the maister of sentēce. By this doctryne the grace of Christes redemcyon is darke ned, ouer shadowed, and defaced, and mans workes enhaunced, to the moste iniurye of Christes passion.

The olde lernyng

Esay the old prophet which wrote longe before Christe was borne the .liii. Chapiter He is broken for our wickednesse. The father hath laied on his necke all our iniquities and wickednesses. I haue smitten hym for

for the myschife of my people, Here thou mayest se that Christe dyd satisfaction for the sines of al ꝑ world. Also .i. Pet. ii. He bare our sinnes in his body on the crosse, ꝑ we shulde be delyuered frō synne, and shuld lyue in ryghteousnes, by whose strypes we are healed. Also in the firste Epistel to the Corinthians the firste Chapter Christe is our righteousnes and redemptiō. Joh. in ꝑ x. Chap. Christe spent his life for his shepe Rom. v. We be brought in fauor with the father, by the death of Christe & not by satisfaction. The same we haue also. Eph. i. And Colosen. i. and. ii. Christe toke awaye the oblygation or handwrytynge, whiche was against vs by the decrees, and he fastened it to the crosse. i. Joh. i. The blode of Christe clenseth and purgeth vs from all synne. He saieth not our satisfaction dothe purge vs. Now haue we proued by these places that onlye the death of Christe is a full satisfaction for the sinnes of al ꝑ world and not our filthy and vncleane ryghteousnes, which Esai compareth vnto ꝑ clothes which the vncleanesse of a woman hath defiled. Let vs thē call those scourges or punishmentes which our louynge father sendeth vs, or we take our selues (preuenting

the hand of God) correction, strokes & soch other names as the scripture vseth. Thys worde satisfaction is a proude worde and hated of all christen eares, that heare somtyme the sounde of this sayenge of sayncte Luke in the.xvii. Chap. When we haue done al thinges which be cõmaũded vnto vs yet we maye saye ỹ we be vnprofitable seruauntes. Let clay and asches be ashamed of this proude worde satisfaction for synnes. Shame be vnto vs and righteousnes vnto god. Yf we with our workes and corrections do make a mendes or satisfactiõ for our sines, then Christe dyed in vayne. And by this doctrine ỹ grace that bringeth vs in ỹ fauour with God, is magnified by ỹ blood of Jesus, and mans worke is litle set by to the moste worthy praise of Christes passiõ.

Of Free wyll.

The newe learnyng

A man hath fre wyll & choyse not only in the state of Inocency, but also of his fal & synne: And it is of so greate vertue, that he wing that lyeth in him may remoue that stop and hynderãce of grace & dispose hym selfe to grace that iustyfyeth. And lest a carnall man proude ynoughe of hym selfe, shulde want nothing for his arogancy

rogancye, they go about to strengthen & cõfirme this doctryne with scriptures falsly vnderstãd. Eccles. xv. (say they) sayeth & proueth free wyll, where as God is sayd to haue left a man in the power of his owne coũsell, and to haue geuen hym cõmaundemẽts, the which (if he do kepe) they shulde kepe and saue hym And to this purpose they swepe & gether together what soeuer law or monition is ony where in all the scripture. As who say, we might gather wel after this maner: God hath cõmaũded that we shuld do this, he hath appoynted ỹ conditions of lyfe, he threteneth payne to them that breake them: ergo it is in our power to do that same? Wote ye well it is a sure argument? moche lyke vnto this the mayster bydeth the seruant go an hũdreth myle a day, ergo he maye go an hundreth myle on a daye. Although I se many men of great reputation almoste promysynge them selues the victorye in the defendynge of free wyll, with this short argumẽt. Whã in the meneseason thei consider not how lyttell this doctryne maketh for the glorye of Christe; which before all thynges ought to be sought. Is it not a great sclaũder of the true learnynge, to teache after this wyse:

Grace geuē frely, or ẏ general influēce wͤ ẏ vnderstandīg, that vnderstādeth or directeth ryght, & the wyll cōfirmably wyllīge, are ynoughe to deserue ẏ first grace, wͤ maketh a mā fyrst to come in fauoure. Who wold haue loked for so moch lyfe & health in ẏ mā ẏ was left also ded of ẏ theues (Lu.x.) ẏ although he could not heale him self, yet he myght go into ẏ Poticaries shop nedīg no horse, myght shew his greif, bye salues and pay for thē whē he had done. Go to I am contēt, let them teache ẏ iustification cānot be by your strēgthe, without grace ẏ iustifieth: yet they teache, ẏ the begīning of penāce is in vs, whē thei geue vnto vs ẏ preparīg vnto grace, doyng as moche as lieth in vs, ẏ we may deserue of a simlines, ẏ first grace by a good motion drawen out of the fredome of the wyl. Is not this to geue the fyrst good motion to nature? Moreouer, they that say that a man may, by his naturall strengthe, fulfyll Goddes commaūdementes, as concernyng the substāce of the acte, although not accordyng to the intent of the commaunder, that is God. Yf that be true, it is in a synners power to ameud or to continew in synne. Yf nature maye do so moche, what nede haue wee of

grace?

grace? Whan symple men he are those thynges, whā shall they at ony tyme learne Chriſte truly? whan wyll they geue thākes for the vnſpeakeable benefite of their redēp-tion? A litel thynge holdeth me, but I laye on theſe teachers the ſayenge of S. Peter: They denye the Lorde that bought them, & they make marchādiſe of ỹ people of God, wyth their fained wordes. Whā did Chriſt or the Apoſtels euer ſpeake after this man-ner? The meryte of congruence, the meryte of worthines to do that lyeth in hym, free wyll, the ꝓductiue vertue of fre wyll? Thou Chriſten man flye theſe ſayinges as the peſtilent blaſte of the crafty ſerpent, where-with he maketh nature (which is proude alredy) to ſwell agaynſte God. Thou haſte (good reader) a taeſt of ỹ ſtolemēs learnig of fre wyll, the which hangeth nothing to-gether. For when they be charged wyth ſcripture, in the deſpyte of the Pelagians they wilbe thought fauorers of grace ſom-tyme with maruelous euaſion preferryng a ſpecial help of God, before mannes wyll both in wyllyng and in worckyng. And a lytle after, they lepe backe agayne to the excellent gyftes of theyr nature, leſt they ſhuld be thought to fauour ỹ Manichees.

The autors of this learnyng are Pelagius, the heretike Dunce, Dorbel, Holcot, Thomas de Aquino, Eckius, Cochleus Veheus. Pigh.⁹, Bilichi⁹, & the most part of the Byshops of Englande, both teache & defend this doctryne.

The Olde learnyng.

ROmanos.xiiii.chap. What soeuer is not of fayth. that is synne. Thē that motion of fre wyll before grace is syn Then what madnesse is it whan a mā cannot do well of hym self but only euell? what health is that, to haue power to fall & not to ryse or stand withoute the helpe of an other? The.ii.to the Corin.the.iii. Chapter Our sufficiencye or ablenesse to do good is of God. Roma.iii. Faith iustifieth. Before fayth a man is a synner and euell, thē how can he haue a good motion of him selfe, whom fayth hath not steared vp? how can a thorne tree bryng forth a grape? Joh.viii euery man that doth synne, is the seruaunt of synne .ii.Pet.ii. A man is brought in bondage vnto hym. of whome he is ouercōme. Ephe.ii. By nature we be the chyldren of wrath. Ge.vi. We be flesh. Jo.iii. Except we be borne agayne.i. Corin.ii. A

carnal

carnall man perceyueth not those thynges which be of the spirite of God: Then howe can the seruaunt of sine, the sōne of wrath, flesh, a carnal man, before he be regenerate haue meete naturell power and good motions of hym selfe? Can an euell tree brynge forth good frute? Except that we be regenerate, wyth the grace of Christ, (accordynge to the ymage of the earthy Adam) we bear no goodnesse.. Seynge that the holy ghost doth expresly and vehemently pronounce, that we be not only prone and readye to euell: but also euell in dede. Farthermore the Lord maketh lawes, but (before that thoue bryng in this conclusiō: Therfore we may: or else wherfore haue we so many preceptes and thretnyng(?) learne of Paule: Rom. ỹ iii. Chap. that the law is the knowledge of sinne and not the author of righteousnesse. The lawe is spirituall & we be carnal, solde vnder syn. Rom. vii. Therfore thou muste be spirituall that thou may kepe the lawe, which is not in thy power, but it is ỹ grace of God: Wherfore thou mayst learne of the lawe, to knowe thy mysery, the whych after thou haste knowen, thou arte compelled to go to Christe the perfection and the fulfillynge of the lawe. The lawe iustifieth the

not but it declareth to thy shame, how farr thou arte from the vncleanesse of lyfe by thyne owne faute. Therfore thou mayeste not thynke thus with thy selfe: I haue a good lawe, what nedeth more but my labor and diligence? I knowe good reason will tell me what is ryght, I wyll lay to my hãdes, & I wyll be iustified by my dedes, drawen out and comaũded. Not so ye wycked persons, not so: heare and take heade of the holy wordes of scrypture, & the proude pharisaicall spryte shall haue his cõbe cut. The Israelites dyd cast in theyr mides whẽ the law was set forth that they could do al thinges, lokige on Moyses face which was couered: But it was sayd vnto them Deutro. the. v. Chap. Who can geue them suche a mynd to feare me, and to kepe my cõmaundementes. Surely iustifieng begynneth at feare and loue. But ye se that they haue not the feare of the Lord, nor suche a mynd as can do anye good of it selfe. Therfore in Deute. the. xxx. chap. sayeth Moyses. The Lord shall circũcise thyne herte. & Ezechiel .xi. I wyl take away the stony hartes, and Jhõ the. vi. Ther cometh no man to me, excepte my father draw hym. Wherfore ye ypocrytes learne of the lawe your dutye, fe-

belneſſe and paynes, and whē ye fele Moyſes hand heuy, flye to hym for ſocoure with all youre herte the which Rom. viii. is deſcrybed to be the fulfyller of the lawe.

Math. xi. Chriſt promyſed reſt of the ſoule to all them that be laden. For when we do the beſt that lieth in vs, we beīg euell trees brynge forth euell frutes, that is to ſay, we ſynne. For ſuche as euery man is ſuche thynges doth he thynke, ſpeake, and worke. But we be fleſh, therfore we ſauour of fleſhlye thynges. Why do not we graunt wyth S. Auguſtine in the boke of true inocencye that whā a man liueth after hys own waye & not after God, he is lyke the deuel: for an angell ſhuld not haue lyued after an angell but after God, that he myght ſtande in the truthe. A man hath nought of hym ſelf, but lyenge and ſynne: but yf a man haue onye truth or ryghteouſneſſe, he hath yt of the well, which is Chriſt: And that which we haue by Gods liberalitie, hāgeth of Gods power, and not of our myght. Fyrſt cōſider well the wordes of the holy ghoſte Rom. x where he calleth his own ỹ veſſels of mercye and Rom. viii: The children of God be led with the ſpirit of God. Eſa. xxvi. Lorde thou haſte wrought all our workes in vs.

Therfoze knowledge thy selfe ꝑ hãdy wozk of the almyghty maker, ozdeyned in Chzist Jesu to bzyng fozth good wozkꝭ ꝑ he hath ozdeyned (marke which he hath ozdeyned) ꝑ we shuld wozke in thẽ: Ephe. ii. Therfoze that thou consentest to the inspiration of God, hast a good wyll, ⁊ wozke it well, the grace of god wozketh all these thinges in ꝑ Thou in dede consentest, willest, ⁊ wozkest but god maketh the to consẽt, wyl ⁊ wozke, so that this saiẽg also may be alwais iustly layde befoze thyne eyes: What haste that that thou haste not receyued? Yf thou hast receyued it of other, why doest thou reioyce and boaste. as though thou haddest not receyued it? .i. Coz. iiii. Not to vs Lozd, not to vs, but to thy name geue prayse. Behold now not thy frewyll, but bounde. But yf the sonne delyuer the, then shalt thou be trulye free. Joh. viij. Foz we be tourned from synne by Chziste, that we maye serue ryghteousnes. Roma. vi.

Of Fayth and wozkes.

The new learnynge.

Not only fayth iustifieth, foz wozkes iustifie also: ⁊ faith may stande and be without good frutes and grace that iustifieth,

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in hi that is a breker of the cõmaũdements of God. Therfore are ther two kyndes of ryghteousnes necessary to saluaciõ, that is to wyt of faith & wozkes. The one without the other (except a mã haue no tyme oz leasure) doth not saue a man.

The autozs and teachers of this doctryne are, Dũce, Durãd, Holcot, Bricot. Linwod Triger, Eckius, Pighius, Chocleus, Acheus, Billichius, Latomus, and many Byshopes of Englande with their chaplens & namely Doctoz besye, with the hole rable of them that ar maynteiners of Antechrist of Rome and his vayne ceremonyes.

The Olde learnyng.

WE suppose that a man is iustyfied by faith without the dedes of the lawe. Roma. iij. Here the Apostel doth not dout oz gesse (as some do vnderstande hym amysse) foz the truth of ỹ greke hath: We reken oz gather by reason For The ophylact doth expoũd this word & sayth: Sillogi ometha, as though by reasonynge he gathered this forsayd saieng. Wherfore wozkes do not iustifie, but fayth And this is not my dreame, but the moast pure doctryne of the holy ghoste, in the. iij.

and

and.iiii.to the Rom. Wheras the Apostell reasoninge by ỹ scripture of Abrahã beyng iustyfied, most euidenly proueth ỹ fayth is rekened to vs for righteoulnes. Yf Abrahã (saith he)was iustifyed by workes, he hath wherupõ he may bost, but not before God For what sayth the scripture? Genesis.xv. Abraham gaue credẽce to God & that was rekened vnto hym for ryghteoulnes. And in the end of the fourth chapter he sayeth: That it was not written for hym onely, ỹ it was rekened to hym for ryghteoulnesse, but also for vs, to whom it shalbe rekened. Nother vnderstandeth he here only the ceremonyall workes of the lawe, but also of the.x.cõmaudemẽts, the which is playne Rom.iii. when he sayde that no man was iustified by the workes of the lawe, shortly after he sayth: For the knowledge of synne is thorow the lawe. The which clause doth sufficiẽtly shewe, of what workes of ỹ lawe he speketh. Yf it be so that our workes also do iustifie, thã Christe geueth but the halfe of our saluation, and then howe many saueours shall there be? Ther is only but one iustifier and saueour, that is Christe: by whome we be iustified frely, thorow hys grace. Rom.iii. Therfore workꝭ do not iu-

stifie

stifie, but fayth in Christe: not that fayth ẏ scoolmē cal, informis (that is a dead fayth) but that true and lyuynge fayth, workynge by charite. Gal. v. cha. Lykewyse as we be iustified before god by fayth, the which is ẏ true iustification: so before men (that se vs in the face) we be iustified by workes: that is to saye we be knowen to be ryghteous by the frute of good workes, of ẏ which thyng the wordes of S. James ought to be vnderstande: so he ẏ wyll loke well on Paules disputatiō of fayth and workes shall easely perceiue, why that we saye that faith alone iustifieth. For we fayne not with this word alone, a fayth that is without charitie, but we shewe that workes is not the begīnyng of our iustificatiō, but the frutes and vndeceyuable tokens of it after that we be iustified by the onlye grace of God, which we take hold on by fayth. Also that Paule vnto Titus witnesseth sayeng, in the. iii. cha. that we are saued by the mercye of God, we be not saued by workes, thorowe the lauour of regeneration, and by renewynge of the holy ghost leste ony man shulde boast of mā. Good workes ar not forbyddē by this doctrine, but faith, ẏ wel of good workes is taught and vnto grace is geuē that is hyr

duetye

duty. Parte of the prayse is geuē vnto vs by the new learnyng of scoolemen. ẏ which thyng how blasphemous a thinge it is, the fayth full Christē men can tell, which haue read the same wherin the sayntes say: Not vnto vs Lorde not vnto vs, but vnto thy name be geuen prayse: and so the old learnyng taketh not away workes, but setteth them in theyr place, that they may be wytnesses of our fayth, subdue the flesh, & serue our neghbour, but not ẏ they shulde iustifie: seynge ẏ onely fayth of the mere mercy of God thorowe his worde doth iustifie a mā. The person that is iustified, worketh iustly yet for all that he doth not boaste of ẏ ryghteousnesse of workes as nesessary to saluation, leste whan he seketh his owne ryghteousnesse. he lest the ryghteousnesse of God that is fayth, Roma. x. And he graūteth ẏ very truthe wyth Esa. xiiii, That ẏ ryghteousnesse of his workes, is lyke a fylthye cloth defyled with the floures of a woman. And that he is an vnprofitable seruāt. The which is only the way to cum to true righteousnesse of our workȝ. That is whē thou workyng busilye. yet in all thy works knoledgest thy selfe a synner. flyeng only to the grace of the mediator, settest much by the

pryce

price of our redemptiō: for if the righteousnesse of our workz, be of any value, ẏ death of Christ hath not wholy & fully wrought our saluation, the which is blasphemous. The shorte argument of Paule standeth & is sure and vnmouable: Yf the ryghteousnesse come of the lawe, then is Christ dead in vayne: But Christe dyed not in vayne, therfore ye boast in vayne of the righteousnesse of workes and of the lawe.

Moreouer the scripture sayeth, that he is acursed which abydeth not in all thyngz which are wrytten in the boke of the lawe. But no man abydeth in all thinges which are writen in the boke of the lawe. Therfore euery man is accursed, for lacke of kepyng the lawe. How shall a man then be saued by the keping of the good workz which are cōmaunded in the law? when the scrypeure condempneth euery mā for lake of kepynge the cōmaundementes of God conteyned in the lawe. Can a man be iustifyed by the kepīg of that thinge for whose trāsgressiō without an other helper he abydeth euer acursed? Well thou doest either two good workes fouree, eyght, or nyne, and leuest out one, eyther thou doest all the good workes that are cōmaunded in the boke of

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the lawe. yf thou say that thou doste all the workes of the law, S. Paule and S. John proue the a lier. Paul in the. vij. cha. to the Romanes, sayth: that all men are subdued vnto synne and that all men are synners & haue nede of the glory of God. John also sayeth: Yf we saye that we haue no syn, we deceyue our selues & the truthe is not in vs Yf that we be alwaye synners then are we breakers of the lawe, yf that we be always breakers of the law, thē can we not say that we kepe the whole law: if that we kepe. ix. preceptes and breke the tenthe, yet after Paule and James ar we gylty of them al: then seing that we can neuer kepe the hole law, we ar gilty for lack of keping the law: therfore can neither we nor no other man be saued and iustifyed by the workes and fulfylsyng of the law: therefore to auoyde this curse must we flye for succoure to hym which keped the whole law, that hys fulfyllyng of the law by fayth in hym, may be our fulfillyng of the law, and so be iustifyed by hym alone which keped a lone the hole lawe and not by our workes which are alwayes vnperfect and neuer able to deserue remyssion of synnes. Thys learnyng is agreyng vnto the olde psalme writer Dauyd

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which sayethe: If thou lorde marke our vnryghtousnesse, who shalbe able to stande? entre not into iudgmẽt Lord with thy seruãt.

Of Merite or Deseruyng.

The New learnyng.

When we do that lieth in vs in drawyng out of a good motiõ toward God by the fredome of the wyll, we deserue the firste grace of congruence and semelynesse, although not of worthynesse. Also the soule endued with grace by an acte drawen out of the fre will and of grace deserueth worthely euerlastig lyfe. Behold Christen reader, when as carnall wisdome shall heare that she hath such power, and can drawe forth by naturall power a good motion toward God, and may deserue therby, wyl she not fall to the Pharisaical pryde? and wyll she not attribute to her selfe it that pertayneth to God? The which is nothig els, but to trede vnder fete the sonne of God, and to reken the blode of the testament but as an vnholy & prophane thynge, by the which we be sanctified.

Moreouer our nature which leaneth and setteth to much by her selfe, swellyng wyth thys learnyng, is brought into the cõfidẽce

of workes. For nature hearynge that we partly can deserue euerlasting life with our dedes, wyll inforce her selfe to heape together merytes: ẏ which beyng many & plenteous, she wyll trust vnto, and haue a good hope in thē & when they fal and decay, she wyll be feble mynded & dispaire: by ẏ whych error the worthynesse & deseruyng of Christes death is defaced and hyd wyth darcknes, and mans conscience is buylded vpon the sonde of workes, and surely at euery tēpeste of tribulation it wyll fall.

The old learynge.

In the second Epistell vnto Timothe ẏ i. Chapter. God saued vs not according to oure workes, but accordyng to his purpose and grace, which was geuē vnto vs before ẏ euerlasting tymes. Such like is ther also Tit. iii. Itē. Ephe. ii. Ye be saued by grace thorow faith, and not of your selues: it is ẏ gyft of God, & not of workes, lest ony man shulde boast. The scripture here taketh away the cause of deseruyng or merite from oure workes, & geueth to grace that we be saued: for that he sayth, not accordyng to our workes, and also: not of you, surely he doth e not amytte or receaue that acte or dede that is drawen out of wyll, to ẏ praise of saluation or merite. Christ deserued all

thinges vnto vs with his blode. And we are iustified freely Rom. iii. The heretage was not gotte by our laboure, but by Christes. The fayth in Christ maketh vs sones, therfore heyres: ergo, workes do it not: Ro. iiii. To hym that worketh is the rewarde not reckened of fauoure, but of duety. To him that worketh not, but beleueth in him that iustifieth the vngodly, is fayth counted for righteousnes. Ro. viii. For I suppose that the afflictions of this lyfe, are not worthye the glory which shalbe shewed vpō vs. Lu. xvii. When ye haue done al thinges that be cōmaunded you, yet say that ye be vnprofitable seruauntes. Esa. lxiiii. All our righteousnesse are as a defyled cloth, &c. i. Corin. iiii. What hast thou that þ hast not receaued? Ro. xi. Who hath geue hī ought afore hand, þ he myght be recompenced agayne? Phili. ii. It is God which worketh in you both the wyl and also the dede, euē of good wyll. Yf so be þ God worketh in vs goodnesse, what shall we arogantly clayme and ascrybe therof vnto our power & strength? And if we deserue the bielle, why doth scripture cal it grace? Therfore we be not saued by our merits, but onely by þ workes & merites of Christ. But where as the scripture

somtyme maketh mention of rewarde, ther can no man ther vpon take iuste occasyon to swell and be proude: for fayth workynge by charitie is the gyft of God, good workes are the gyft of God, so that if God do rewarde vs, we muste vnderstād that he doth not rewarde our workes, but his owne workes in vs. But thou, if thou clayme ony thynge thereof vnto thy selfe, than shalte thou receaue no rewarde of glory with the wycked phariseys, but thou shalt fele the punishment of the fyre of hell. And seynge that it is so, it may be easlye iudged, who teacheth more truly. Iuruth the Apostell do alwayes exhorte men, to the true good workes, which be done in fayth, alwaies takynge hede that a man by reason of them, truste not in hym selfe, and be reproued wyth the pharisey. They do so pricke and moue vnto good workes, that they rest and put in them the hope of saluation, and the cause of merytes: whereby it chaunceth that euery where men do them wyth thys false opinion, to be iustified and saued by them. We not despisyng the grace of God, do teache, both that we be saued only by the grace of God, and we build mens consciences not vpon workes, but vpon the stone that is Christ, agaynst the which the gates

of hell cannot preuaile, and do alwais leane in this moste comfortable gospel, or glad tidinges: The heretage is geuē by faith, that ye promises may be sure & of grace, as sayeth Paule Ro. iiii. & v. We iustified therfore by fayth, haue pece with God thorow Christ. and not by our merites

Of Synne

The New learnynge.

THe lust or concupiscence that remayneth in a mā after baptysme, ye law of ye mēbres, infirmite, or sickneſſe is no sinne, nother veniall nor mortall, and after baptisme it is not originall, but is the paine of syn. Neuertheleſſe it brigeth forth syn. This opiniō maketh a mā ye is baptysed slow & dul to fight against ye flesh, for he beleueth that he is al hole and in sauegard.

The Old learnynge.

Concupiscence which sheweth hir selfe by hir euell frutes, euen in a man that is baptised, is synne of her selfe. Ro. vii. Here the Apostell sayeth: Now I mine owne selfe do not this, but the sinne, which dwelleth & remaineth in me. The Apostell doth not here speak i ye persō of wicked mē for wicked me do not cōsēt to ye law, thei serue & obey not ye

laive of God with theyr mynd. S. Austen was somtyme of this opinion, that the Apostel had spoken these wordes in the persō of euell men, but in his retractations and agaynst Julian he doth reuoke this opinō & he sayth that at that tyme he vnderstode not the Apostel aryght. Now he that speaketh so, was baptised, and was the elect instrumente of God, and yet complayneth of concupiscence, and calleth it synne, then let the scholemen tell, whether the Apostell doth well call that concupiscence, whyche bryngeth forth euell frutes (except it be stopped) synne or no? Ye let them tell whether the holy ghost dyd erre in the worde Verely. i. Cor. xiiii. the Apostell thanketh God that he spake more wyth tunges, thē all the Corinthians dyd. Therfore so great an Apostell knewe, wyth what wordes he shuld name concupiscence. Whē we folowe that manner of speakyngr, we ar checked, mocked and caste out as heretikes, of thē that are lytell moued with the cause of so great matters, so that they maye tryumphe in the world and lyue in peace. Then the truth is, that cōcupiscence (the which bringeth forth the same frutes after baptyme & it dyd before) is called synne: as the Apostel

doth

doth exhorte them that be baptised, Ro. vi. Let not synne reygne in your mortall bodyes. He doth not saye concupiscence, but synn, for so hath the Greke texte. Moreouer ther is no man but he knoweth ẏ̃ sinne is knowen by the law, but this cõcupiscẽce is forbyddẽ of the law, for it is sine. Infirmities surely and also paines do not fall vnder the precept. And it is knowen that the Apostle sayeth. Rõ. vii. I did not know sin but by the law, for I had not knowen that concupiscence had byn a synne, yf the lawe had not saide: Thou shalt not lust, & by and by he calleth it synne. But this is the differẽce, namely, before the baptisme of ẏ̃ spirit & water, that concupiscence or luste was a synne raygning, but after the washynge of regeneration, it is sinne ouercome and subdued. Of his own nature in dede it is euel, but a man truely regenerate, and not walkyng after the flesh, doth represse and hold downe synn with the spirite of grace, that it raygne not, nor haue the ouerhande, ẏ̃ ther be no damnatiõ vnto them that be grafted in Christ. Ro. viii. For it is not rekened hi to damnation, for the spirit that resisteth ẏ̃ flesshe. The whych thynge sayncte Austen in these wordes doth conclude: Al sinne is for

geuen in baptisme, not that it shulde not be at all, but that it shulde not be rekened for sinne. Now iudge good reader which of vs speak more truly: they that make so light a thinge of this olde leuen of malyce, callyng it a lytell infyrmyte onely, which neuertheles is no veniall sinne, do not knowe the grace of God, & do blaspheme vs, ỳ make a great thinge of it: as it is a great thynge in very dede, and that we shulde haue nede of ỳ great grace of God. We do exalte and magnifye with kynde deuocion and godlyneſſe the blood of Christe: where wyth all sinne is pourged & redemed, that we lowly cõfessours & graſters of our sinnes, may finde grace in ỳ eyes of God the iuſt iudge.

Of worshipping of Sayntes.

The New learnynge.

NOt onely Christ is our mediator, but also the sayntes whych raygne in heauen wyth Christe: wherfore they ought to be called vpon as mediatours of intercession, the which purchase vnto vs many good thynges Oure Lord diuidinge his kyngdome hath comitted ỳ one halfe of his kyngdome, (that is mercye) to ỳ saincts to be geuẽ and distributed vnto the worlde:

the other parte (that is iudgmēt) he kepeth behynde for hym selfe. For he that wyll obtayne any thynge of a prince he seleth out some man of auctorite at whose request he may obtaine that he wyll haue: the whych shuld not spede if he came to ẏ prince alone Mary ẏ mother of God if she brake ẏ head of the old serpent, why shulde she not be a meane for mankynd? Therfore our lady & the sayntes do worke partly our saluation. The blessed virgin is the necke, Christ is ẏ head, & we be the mēbres: no good gyftes come downe into the mēbres, but thorowe Mary as ẏ neck. Also the sainctz work miracles. For how many being sick w̄ diuerse syknesses haue byn holpē at ẏ monumēts & tōbes of ẏ sayncts? This is ẏ doctrine of al ẏ papistz which haue writtē this .v.c. yeres

The Olde learnynge.

A synner alone maye not appeare in the syght of God, (for our God is a cōsuming fyre. Heb.xiii.) except he be brought to him by a medyatoure, for whose merytes sake he dothe forgeue the synners trespasses. Christe is the medyatoure .i. Tim.ii. Heb. ix. Rom.viii. our satisfaction .i. Joh.ii. our righteousnesse .i. Cor.i. our prest for euer. Psa.cix. Heb.iiii. v. vii, viii. ix. x. Christe is

not a fearfull iudge to faythfull mē, but an aduocate, callynge vnto him thole ẏ be ladē Mat. xi. He is of so greate mercye, that he gaue his life for his shepe. Jo. the. x. Mat. xx. Then we ought not to be afrayed of Christe, as yf he wer a iudge, but we ought to come to the trone of grace, because we be synners, ẏ so we maye be delyuered from synne: for he is the lambe. &c. Mat. ix. Lu. v. He cam not in to this world to cal righteous men, &c. A sick mā feareth not a physicion, but ẏ sycker that he is, the more desyrous he is of the physicyō. Shal that physicion, which dyed for vs when we wer yet synners. Ro. v. be now vnconstant & do nothinge but threaten & kyll, so that we haue nede of some man to playe the mediatoure and meane betwene him and vs, to swage hys wrath? O vnseming thought of a christen man. What a carnall & fleshly dreame is this? How fonde a kynde of felowes ar these? how vnlerned in the scripture? Who dyed for vs? did Steuen or Peter? Did not Christ die for vs? & that for soche a charite, as is not able to be expressed. Johan. xv. Greater loue then this can no man haue, euen ẏ a man bestowe his lyfe for his frendes. And yet for all that great charitie we dreame that Christ is a ferfull traunt and

that he wyl put away a wretched siner nedyng a phisicion with a cruell cōtenaunce and committe hym to the tormentours, excepte he bryng some saynt with him. So worship we now the sonne of God, which humbled him selfe to ẏ death of the crosse, that we not beleuynge his wordes, whan he sayeth: Come to me and I shall refreshe you: I am ẏ way, I bestow my lyfe for my shepe, but dare be so bold as to accuse hym of lyeng, & say: These be voyd wordz which thou doest say, Thou haste cōmitted mercy to the saintes, thou canste do nothynge els but threaten & vndo sinners. I wyll turne me to some of the sayntes, which shalbe my patrone and aduocate by the. Are not these sayengz wicked and vngodly? yet they that wold be rekened most holy of all, be of this mynde & opinion, and thei condempne vs of heresie before the matter be knowē. The scripture biddeth vs axe in the name of Christ such thing as we haue nede of, Jo. xvi. & not in the name of sayntz. Recōsiliatiō & saluation is none other name. Actoꝝ. iiii. The presthod of Christ is for euermore And the Apostel sayth Ro. viii. that Christ remayneth and abydeth at the ryghthande of the father, and maketh intercessiō for vs

He

He is onely the way to the father. Jo. xiiii. By hym we haue an entraūce to come to ꝑ father Ephe. ii. By hym we haue boldnesse & entraunce to God in all confidence thorow ꝑ fayth in hī. Eph. iii. He is our hope i. Timo i. He came that he myght saue synners. i. Tim. i. He gaue hī selfe an oblatiō to God for vs. Ephe. v. And we among so many praises of burnig charite & fre mercy haue not learned yet to trust in him, which is our reconciler, and bringer in fauoure, so gentle and liberall, that he did not disdayn to be an oblation for synne for vs that we myght be made the ryghteousnes of God, thorow him: so mightie, that they ꝑ beleue in hym, cānot be ashamed. Ro. x. Farthermore the mother that is a byrgin vsurpeth or taketh vnto her none of those thinges, ꝑ thei ling to hir praise. I pray you for shame dare the corupters of scripture geue that vnto the mother, which the holy ghost dyd prophecye of the sonne of God? Genesis iii. For he and not she dyd breake the serpētes head. In somuch that I cānot tel whether I shuld marueil more vpō the grosse & rustical ignorance of these great maisters. or that I shuld cry out vpō the wicked and vngodly opinion that they haue of Christ.

They

They haue so little regarde what they say, ẏ al the thought that thei take, is, ẏ allwais they shuld be sayenge somthinge. And euen as in tymes past ẏ philosophers of Epicures secte & the Stoykes affirmed that God dyd none other wayes, and had none other subsistēce, thē they imagined him to haue: & deserybed the nature of God with vayne dreames and diuices of theyr opinions: Lykewyse our fals diuines do imagē Christ to geue from him his mercy to saintes, and to be a fearful iudge, and that he damneth al sinners, except that he be pleased & swaged by the intercessiō of some saynte. And this imagination pleaseth thē well, & they commaund the churche so to beleue. These felowes also make Mary the necke of the mistycall bodye. Who can abstayne from laughynge (yea rather wepynge?) They make articles of the fayth besyde the scripture of theyr owne brayne, and where they shuld onely stick to the scripture, they bring forth olde wyues fables for sound and true thynges, mesuringe all godly thing, with the plūmet or lyne of our reason, & by the similitudes of this world. And whā as thei trifle bothe vnlearnedlye and vngodlye, yet they be not afrayed to dryue to the syer, as

many

many as wyll not play the fooles with the And that in all poyntes they may play the false doctors, they waste the scriptures to confirme their errours, of ꝯ whych thynge I haue spoken very largely in our cõmune places. But leste onye man shulde thynke that I say this in the reprochē of sayntes, so I thynke that sayntes shuld be worshipped, but after the rule of scripture. Seynge that they be the glorious members of the misticall body, ꝯ houshold meny of God, & ioyned vnto vs with the moste surest bonde of charite. For charite perisheth not, but is made perfect in heauen: wherfore thei loue vs, and couet with a brotherly loue oure amendement. Therfore let vs reuerētly and holyly kepe the memory and remembraūce of them, in the which we may se the wysdō of God, his goodnesse, power and the vnspeakable ryches of mercye, to the exercise of our fayth, hope and charite. For as ofte as we remember their manly fyghtinge agaynste the gates of hell, and the manifold grace of God, the which the father of al cōforte poured forthe vpon these vessels of mercy, we are lifted vp in hope & trust of so great goodnesse. And we be prouoked to ꝯ folowynge of so great perseueraunce, by

theyr

their vertues, set out as vehemente entyse-
mentz. What good and deuout mā is there
but he will desyre with all his hert, that he
might ouercōme the enemy of our saluaci-
on, with such strength of fayth as the sain-
tes were endued and harnised with all, that
at the laste hys enemyes ouercomme, he
myght be associate and accōpanied for euer
more, with the elect & chosen of God. And
whā he doth se so excellent vessels of glory
made of the children of wrath, and of the
lompe of perdicion, not by mans merytes,
but by the power of the grace of God: that
he wyll conceyue a fruitye hope of so mer-
cyfull a father, the which made vs worthye
when he founde vs vnworthy. Then yf we
pray to god for fayth, hope, and charitye &
seke the kyngdom of heauē before all other
thinges, that we may folow the footesteps
of the right sayntes, then haue we wor-
shipped the sayntes very well, and euen as
we shuld do. For the wyll of God and the
sayntes is one, wherfore what other thyng
will they are, then the amendement of a sin-
ner, and the continuall recordyng and re-
membraunce of the lawes of God. But
that we shulde flye for socoure to them in
our aduersyte and nede, that they may be

meanes

meanes betwene vs and God, they nother do requyre it: for they seke nothyng, but ȳ glory of God, nother can we desire them to be mediators for vs, excepte we doo iniury to the most parfyte and most sufficient mediator of all. Now seyng that the scripture is our candle, in the most darke nyght of this worlde, we be more sure that call vpō God by Christ (the which thyng the scripture doth cōmaunde) then they which ymagen new kyndes of worshipyng and inuocations, of the which the scripture maketh no mencion at all. Call vpon me (sayth the Lord) in the time of tribulation & I shal delyuer the & thou shalte honor me Psal. xlvj. And Joell. ij. Whosoeuer wyll call on the name of God for helpe shalbe saued. And in this mater we force not vpon long tyme or long custome: For Christendome or a Christen mans lyuyng standeth not in the passyng ouer long tyme, or in the oldenesse or antiquitie of custome, but in the scriptures of euerlastynge truthe. Now good reader iudge what kynde of Christen men they be that fasten their hope not in Christ but in creatures, knowyng nothyng at all how moche helpe we haue in Christ: they dyffer very lytle frō ydolaters. And whyle they

they go about moste earnestlye to honoure Sayntes, they dishonour them moste farre out of rule and facion that can be, euē whē they geue awaye from God to the creature hope and confidence, the which is due only to God. As touchinge the miracles, reade the .xxiiii. Chap. of Mat. and the .ii Epist. to the Thessalonias, and your mynd shalbe at rest and certified.

Of the Supper of the Lord.

The New learnyng.

THe Sacrament of the aultare must be giuē only vnto prestes vnder both the formes, and to the Lay men only vnder the lykenesse of bread, because ꝑ Christ by a naturall accompanyeng or folowyng, is hole vnder both the kindes, according vnto the sayeng of the sequence: The flesh is meate, the blode is drinke. Christ abydeth for all that hole vnder both the kyndes. A Lay man muste take his rightes euery yeare once at the least, accordynge to the Chapt. Omnis vtriusq; &c. The Masse of a preest is a sacrifice both for quicke and dead, & the synne and the vnclennesse of the person of ꝑ minister stoppeth not the frute, seynge that the wrought worke of ꝑ masse hath strēgth

and the oblation is made in the person of the hole church: wherfore it is a greate merite: for by it we deserue muche to oure selues, & also to other. Wherfore the ordinaūces of Masses be good, and yearly obitꝫ be profytable. For in other good workes the wyckednesse of the person of the ministre taketh awaye the cause of the merite: here it letteth no thinge, wher as the faith of the church is considered, & not the worthynesse of the person. This is the sūme. A wicked mā and an vngodly, hauing only a due intent, although he be abhominable in the syght of God, yet for all that in this case, bicause he bereth ỹ person of is in the rome of the church, he abidyng a sinner & a damnable person, purchaseth & deserueth vnto other mē, remyssiō of sin & euerlasting life. This doctrine teache Dunce, Dorbel, Holcot, Bricot, Latomus the lawyer, Latom⁹ the diuine, Eckius. Aeheus, Cochleus, Pigghius, Fisher Bishoppe of Rochester sumtime, diuers Bishops of Englonde and Doctors of diuinitie, with the hole rable of papistes of all other landꝫ, which hate Luther, and hold with the Pope and his ceremonyes.

The Olde learnyng

The

The Apostell in the fyrst epistle to ỹ Corinthians the.xi. chap. preparing the supper of the Lorde, dyd wryte, that he toke of the Lord, that he taught, and gaue to the Corinthians. And whan he expounded the busines and matter concerninge the supper, he geueth both the formes indifferently to all the brethren. euen as Christe dyd ordeyne. Mat. xxvi. Mar. xiii. Lu. xxii. Here we haue the word and the dede of the Lord and of his mynyster Paule, and also of the primitiue church, in the which as the faith was more lyuely, charite was more feruẽt, hope was more suer, and holy christendom was more purer, for it was nerer the quick springe. Yf it be so that it is not lauful for vs to kepe the word and the dede of Christ and specially in a great matter, as in the sacrament: for what intent shall the church of God haue the scripture expounded and declared? Dyd not euen the newe writers (as Gerson) say, That nother the Byshoppe of Rome, nor general coũsel, nor yet ỹ church ought to chaunge the learnynge that was geuen vs by the Euangelistes, & by Paule. Yf it be laufull for euery man that lyste, to change in the Sacramentes of the church, those thynges whiche Christe taught to be

kept, and the apostles both taught & kept: I praie you what case shall the churche bee in than, which shall be compelled to beleue that Christ the wysedom of the father, and the apostles dyd teache christendome suche vnperfect geare and negligently, that their successours had nede to supply, amend, and make perfite those thynges that Christ and his apostles left behynd them raw and vnperfect? Wil the Saracens, the Arabians and the Agarens (whom we call Turkes) suffre, that any mā at his plesure after this facion, shulde chaunge their Alcoran, and woulde sometyme take some thyng awaie, somtyme vtterly abrogate and disanull it, that their lawmaker had writē som thyng vnwarely, or without diligent hede and deliberacion? And we christen men except we suffre the church to be turned out of frame & peruerted, to be darkened, and to be pulled in sunder & minished, yea to be vtterly caste awaie. we be banished and destroied as the enemies of the churche. Put the case that these be tollerable: who can abide that ydle felowes shall make marchandise of it, that was lefte to be the memoriall and remembraunce of the death which brought lyfe, whereby they make a sacrifice of the masse,

and

and crucifie Christ again, as much as lieth in them. For if it be so, that thei work with their daiely sacrifice (as thei call it) remission of sinne, I praie you than, what sinnes dyd the bloud of the newe & euerlastyng testament take awaie? This is therfore our catholike belefe of the supper of the lorde.

Fyrst, The supper of the lord ought to be dooen after the ordinaunce of Christe. i. Cor. xi. that our faithe maie be increased, our charitie may be kindled, our hope may be made sure, by the continuall remẽbrance of the death of the lorde: and that we knowyng the cause of the most precious death of the lorde, maie bee daily more and more stired vp, to geue thankes for the vnspeakable loue, to destroie the body of synne, and to walke in newnesse of lyfe.

Secondarily, Therfore the supper of the Lord, is a memoriall of the deth of Christ, whiche brought saluacion, and not a sacrifice, but a remembrãce of the sacrifice that was ones offred vp vpon the crosse.

Thirdly, there is a promise. Esa. Lix. that Christ shalbe our bishop for euermore ordeined of the father, & this promise is performed: for Christ hath entred ons into the holy place, by an oblation, makyng perfect for

euermore. Heb. x. x. x. so that we nede not to haue hym offered vp for vs agayne, the which dyeth no more.

Forthly, We know by the boke of Leuitic⁹, that the oblatiō of Moyses was made for synnes, whan the oblation dyd satisfye and the blode dyd washe. Then yf thys one sacrifice, (in the which Christe dyd offer vp hym selfe) dyd satysfie for the synnes of the whole worlde, accordynge to the prophecye of Esay the. iiij. Chapter. He dyd beare our synnes, and he was borne for oure wickednesses, and. i. Jo. the. ii. Chap. He is oure satisfaction and so forth: it foloweth and is a good argumente, that all the oblacyons which are besyde this, be vayne and voyde the which they pretende.

Fyftly To rayse vp a new oblation is to set lyttle by the fyrste, to proue God a lyar, and to deny Christ which bought vs, after the wortes of S. Peter. ii. Pe. ii. For whā they say that sinnes be released & forgeuen in the sacrifice of the masse. whan the sōne of God is offered vp both for quick & deade it foloweth after their opinīō, that that only sacrifice of the crosse dyd not satisfye for all synnes. And I pray you is not that cur to forswere and deny the Lorde, which did

redeme

redeme vs, not with corruptyble thynges, as with golde and syluer, but with his owne precious blood, whā we saye that it is done by the vertue of the masse, the whiche all scripture doth saye, commeth to vs by the death of our Lorde Jesus Christ.

Syrrah. Yet for all that we do not affirme that synnes be remitted only by the partakyng of the supper of the Lorde, but when we do remembre wyth a true and a kynde faith the benefite of our redemption, in the which the sonne of God did geue hys body a sacrifice for synnes, and shed his blood to wash away syn: by this faith we be iustified and made righteous, and we obteyn remission of oure synnes, gotten by the deathe of Christ. And thys is a delicyous feaste of soules, of the which they that are not partakers, shall perishe. Christ in the vi. Cha. of John sayeth: My flesh is meate in dede, and my blode is drynke in dede. The bread that I shall geue, is my flesh, the wh che I wyll geue for the lyfe of the world. Except we eate this flesh of the sonne of man, and drynke his bloode, we shall not haue lyfe in vs, but we shal perishe. For it is the breade of lyfe, geuing life to the world. The which breade to eate, is to beleue in Christe as he

sayeth: I am the bread of lyfe, he that cõmeth to me shall not be an hongred, and he that beleueth in me shall neuer be thyrstye. Verely, verely, I say vnto you: he that trusteth in me hathe euerlastyng lyfe. For, as the body is fed with natural bread, so is the soule refreshed, & liueth with this heuely bread. For, whan the soule beleueth that Christ is the price of our redemption, our satisfaction, and our rightousenesse, with this fayth, it eateth the flesh & drinketh the blood: & accordyng to the wordes of Christ John. vj. by so holsome an eatyng shall we lyue for euer. Suche great thinges be they, whiche be rehearsed aboute the table of the Lorde. God graunt that this ceremony of Christ may be restored to his olde strength and integritie agayn, that we which be the body of Christ our head, admonished of the loue of God in the supper towarde vs, may growe together with vnfeinable greue of loue, as it becommeth members, pourging the flocke with the bolte of excõmunicatiõ, & eatyng truly the flesh of the Lord: that is, to beleue in Christ crucified, & that we may be grafted in hym by the lykenesse of hys death, & that we may be partakers with hym of the most glorious Resurrection. Amen.

Of the

Of the Choyse of meates.

The New learnyng.

IT is not lawfull to eate euery daye all sortes of meate: for it is necessary that we abstayne from flesh euery Friday and saturday, and on the embrying dayes, and in Lent: for he that dothe otherwise, without the bishop of Romes Bulles, or the pardones of the Legates of the sea of Rome, dothe synne, and shall be rekened an euyll Christen man, yea, a wycked and an vngodly hereryke. The authors of this learnyng are the Pope and his Garde, which bothe in Englande & in Germany, wryte agaynst the Germaynes.

The Olde learnyng.

In the. xi. Chapiter of Leuiticus, & the xiiij. Chapiter of Deuteronomo. The choyce of meates is prescribed vnto the Iewes, which were vnder Moyses, so that it was not lawfull to eate what soeuer meate they lyst. But let vs, which ar commaunded of Paule to the Gal. the. v. Chap. stande fast in the libertie, into the which Christ hath brought vs, and that we shulde not put our necke vnder the yoke of bondage agayne:

gene hede and attendaunce what our mayster Christ and Lord doth saye. Math. xv. Heare and vnderstand: It that goeth in to the mouth defileth not the man, but it that goth out of the mouth, that defileth a man. These wordes of Christ take awai the choys of meates, so that it is lawfull in the tyme of the new Testament, to eat flesshe or fishe, whether ye wyl without any sinne. In the fyrst epistle to Tim. the. iiij. Cha. the holy ghost doth call the forbydding of meat and of mariage, the doctrine of the deuels: For god hath created meat to be receyued with geuinge of thankes, of them which beleue and haue knowen the truthe: for the creatures of god ar good, and nothyng to be refused, if it be receiued with thankes geuing for it is sanctified by the word of God and prayer. By this one text of the Apostell is plucked vp by the rotes, what soeuer hethertō men haue taught or commaunded of the choyse of meates. For the holy gost calleth it deuelysh doctrine, the which no man can kepe and obey without the losse of his saluation. Let it moue no man that S. Ierō doth wrast these sayenges agaynst the Tacians and the Marcionites: doutlesse our cōsciences be deliuered from the choyse of

meates

meates, by these wordes of the holy ghost. Therfore who soeuer he be, Marcion or ony of this tyme, that byndeth with a cõmaundement that thing which Christ wold haue to be free, he is reproued with this texte as vnkynd to God and a dysprysar of a good creature. Colossenses in the seconde Chapter sayeth Paule: Let no man iudge you in meate and drynke. Yf you be dead with Christe from the elementes of the worlde, why be you holden with decrees, as yf ye were lyuynge in the worlde? This texte also is playn agaynst all the prayers & preachers of mãs traditions, the which do trouble mẽs consciences with mans preceptes of the choyse of meates. Although this maketh a gaynst the obseruations of the Iewes, yet it plucketh vp by the rootes all the traditions of men in this matter. For yf Moyses lawe in that poynt be abrogate & put downe, the which was once ordained of God; how much more iustly the constitucions of men ought to be disanulled and put away? by the which these cruell tyrauntes couet a kyngdome in mennes consciences. Gala. i. Yf ony man preach ony other Gospell or glad tidinges vnto you, than ye haue receaued, hold hym accursed. Therfore

fore what so euer other thyng is thrust into our handes agaynste and beside the worde of god, to bynd mēs consciences, by the sentence of the holy goste, it is accursed. wherfore we must refuse it bothe with hand and foote. Titū. i. Rebuke thē sharply that they maie be sound in the faith, and not takyng hede to Iewes fables and commandementes of men, the which turne from the truth. Unto the cleane ar all thynges cleane, but to them that ar defiled and vnbeleuyng, is nothyng cleane, but euen the very myndes and consciences of theim are defiled. Who wolde not abhorre those precepte, whiche turne frō the truth? Euen so the holy ghost decketh mās traditiōs with this title: with the whiche tradition the deceiuers of mens myndes go about to bynde meus consciences, where as God biddeth not. Here I do not regarde those greate praisers of abstinence, the whiche will call me the Epicure of christen men, as saynte Hieronie called Iouinian, as though I wēt about to louse the bridell of gluttony. These felowes will dispute with a full bealy of fastyng, and yet thei eate phesantes, partriches, & al the piked dainties that can be foūd in a cūtrey. Now tel me I pray you, what haue I said beside

the

the sentẽces of the holy goste? I do not teche the abuse, but the right vse of the creatures of God, with geuyng thankes. I take not thought onely for the bealy, but also of the conscience. For with these mãs tradicions, mens consciences be marked with an hote yron, and god is worshipped with commandementes of men: the whiche thyng in the xxix. of Esai, he hateth & abhorreth. It is a very ieoperdous matter to laie snares for mens cõsciences, and to offend agaynst the christen libertie, which cost so much. If any man laie agaynst vs saynt Jerome, or any other of the fathers: I answer, that the fathers wer neuer in that blindnes, that thei would be beleued more than the scripture. He despiseth not the fathers, whiche inforceth hym selfe, and laboureth to glorifie the father of al, which is in heauen. He that in the matter of cõsciẽce doth thynk, that god shuld rather be obeyed, than man, doth not contemne men, but magnifieth God, the Lord of men and angels. And the cõdicion and state of christen mẽ is not so, that they ought to take example or rule of liuyng of the prophetes of Jupiter, that abstein from liesche and sodden meate, or of the temple of Eleusys (that is Ceres) or of Orpheus. yet

that

that holy man is not ashamed in his monkery of so voyd wordes in the secõd boke agaynst Jouinian. As touchyng offendyng, I haue taught alwayes accordynge to the Apostels doctrine. Rom. the. xiiij. Chapter that we shulde haue a respect and regarde of weake persons, that he that eateth, despyse not hym that eateth not: He that eateth not, let him not iudge him that eateth. And albeit he sayeth, there is nothynge vncleane of it selfe, but vnto him whiche reketh that it is vncleane: yet for all that he wyll not that oure brother shulde be greued wyth the abuse of our liberte, and to be lost w meate, for whome Christe suffered death. There be other farre greater thynges than meat and drynke that a Christen mã shulde regarde, namely peace, and edifienge. For the kyngdom of God is not meat and drynk, but rightousnesse, and peace, & ioye in the holy ghost, as sayeth Paule. Ro. xiiij. Therfore let vs folowe those thynges that belonge vnto peace, and to the edifienge of our brother one toward another. Hast thou fayth? kepe it to thy selfe before God. And 1. Cor. viij. Knowlage maketh man to swel charite edifieth, take hede lest your liberte offende those that be weke. All these be the

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wholsome doctrines of the holy ghost, and geue none occasion of glotonye, as the defenders of tradicions do dreame.

Of Fastynge.

The New learnynge.

WE must fast certayne dayes vnder the commaundement, as the Apostels Euens. the. iiii. Embrynge dayes. and the Lent.

The Olde learnynge.

Our lyfe is a warfare or a souldyers lyfe. Job. vii. We must fyght continually with an enmy that we haue at home within vs, namely the flesh, lest he beyng made to fat and wanton with exceſſe of meate & drinke prouaple agaynst the spirite. Take hede to your selfe (sayth Christ Luce. xxi.) lest your hertes be ouercome with surfetting & dronkennesse, that the day of the lorde come not vnto you as a snare. Ro. xiii. Doth the holy ghost cõmaunde to caste away the workes of darkenesse, and to put on the armour of lyght. & he reherseth vnreasonable eatyng and banketyng and dronkennesse emong them. He dothe apoynt no certayne day, but onely he sayth: Make no prouision for the flesh, to fulfyll the lustes of it: willyng

that

that we ſhulde abſtayne from vnreaſonable eatyng and dronkennelle, to put away the workes of darkeneſſe: not for one or two dayes, but at all tymes. Let no mā thynke that this faſt is a chriſten mans faſt which now reigneth, is cōmaunded, and hyghly prayſed, whan we faſt certayne houres, and other dayes make luſty chere, worſhippyng our belly for our God. In the which thyng we be worſe then the Heathen men, which dyd order their lyuelod not to pleaſure, but to the health and ſtrength of their bodyes. For they, conſideryng what excellency and worthyneſſe there is in the nature of man, dyd perceyue, how foule a thyng it were to flow in exceſſe, to lyue deliciouſly and pleaſantly, & how honeſt it were to lyue ſcarſely meaſurably, ſadly, & ſoberly. The Apoſtle monyſhed vs .j. Theſſaloni.v. of oure ſtate and condicion: We (ſayth he) are the chyldren of lyght and the chyldren of the day: let vs be ſober: he byddeth vs not do ſo for two or thre dayes, but all the tyme that we beare aboute this bodye of ſynne. Who can here, in ſo great diuerſities of complexions preſcrybe meaſures and dayes? Euery man knoweth him ſelfe how longe he hath nede to faſt, and what punyſhment

he ne-

he nedeth to tame his flesshe withall. Therfore we do not prescribe daily fastes, as the Essenes dyd, nor yet with the makers of traditions, fastes appoynted to a certayne tyme: but wee exhorte to continualle sobernes, and to see that the flesh be brought vnder, lest when the Lorde cõmeth, we be founde careleste without any thought. And after this maner alwayes we doo exhorte, moue and driue in season, and out of season the Churche and Congregation of Christ, to a temperate lyfe, and to a fast, semyng a Christen man, always sauyng the lybertie of a Christen man: But we doo refuse and cast away that fulbelly and dronish fast, as stinkyng hypocrisy, the whiche we caste in Goddes teeth, euen as a meryte, and yet it maketh nothyng for the subduynge of the flesh, seyng that it beyng proude by the bodily exercyse onely, regardeth not true holynesse. I wyll sende these hypocrites vnto Esay the Prophete, to the. lviij. chapiter, wher as they may learne sufficiently what maner of fast God wolde haue. Thynke you (sayth he) that I loue this manier of fastyng, wherby men, at the prescripte and certayne dayes chasten them selues, goyng with their heades writhen downe lyke an

bodke, strewed with asshes, & clothed with sacke cloth? Wylte thou say that this maner of fast, & that vpō this or that appoynted day, is more accepte to the Lorde? but rather euen contrary wyse, this maner of fasting do I alow & loue: Forgeue thy detters wrapped in shrewed bargaynes: & louse their violent obligatiōs: set them at lyberte whom thou dyddest cast in prison for det, & breake from them all maner of bondes & yokes, diuide out thy meate & drinke to the hongry & thirsty, and the poore waifaryng straunger, leade thou home to thy house: when thou seest the naked, clothe him: and turne not thy face from thyne owne flesh. Here thou seest that the body in deede must be chastysed: but that outward punyshmēt doth lytle auayle, excepte thou ordeyne it to to the fastyng of the mynde, that is: to absteyne from euell desyres & affections, and from couetousnesse & vnmercifulnesse. And that ye may fast after this wyse, ye nede no choyse of meates, excepte the maner & cause of tamyng of the flesh requyre it. For thou doest absteyn & vsest very scarsely all maner of meate to the sustynaunce of thy nature: therfore thou mayest vse fysh or flesh, whether thou wylte: how be it, fyshes be a ma-

ner

ner of flesshe, as wytnesseth the Apostle .1. Corin. xv. and Plinie, in his hystorie of nature: lest any, playeng the Jew, shulde wrenche his nose at this.

¶ Of the Difference of dayes.

The New Learnyng.

THe dayes be not equall & a lyke, some be holy & the other not so. Wherfore, the sonday is holy day to all Christen men, to be hallowed in ydlenesse: lykewyse our Lady dayes, and the Apostles dayes, and other, chosen of the Churche to keepe holy day, and to absteyne from labour: so that if any man dooe any seruyle or handy labour, and worke in the aforesayd dayes, he sinneth. Wherfore if any man, constreined by necessytie dooe any worke, either at home, or a brode on the holy day, he shalbe more cruelly handeled of the Bysshoppes, Officialles, and Curates, then if he had commytted aduoutrye, or had pylled his neyghboure with vsury.

The Olde learnyng.

Certayne dayes must be appoynted wherupon men must forbeare frō handy labour, not that the day shulde be holier & worthier in the which we meete together, but that

the inordinate cõmyng together shulde not minish the fayth in Christ. And that we may heare the better, and more commodiously the worde of euerlastyng health, and may receyue the Supper of the Lorde, and shew to God with commune petition, the necessitie & neede of the Churche, & that we may pray together, there must needes be certayne dayes appoynted, in the whiche (while the businesse of the soule is in hand) we must absteyne from prophane and housholde labours: yet for all that we must take heede lest we leese and distroy mens soules with snares of cõmaundementes, and take heede that we play not the Iewes, and obserue days, as they obserued the Sabboth day & the feast of the new Moone, agaynst the doctrine of the holy ghost. Gala. iiij. as though they were necessary to be kepte for ryghtousnesse: for that were to cast away the lybertie of fayth, and to turne agayne to the weake & beggarly elementes & ceremonyes, and to denye Christ. The Hebrues were cõmaunded to keepe the Sabboth day: but when the light came, the shadowe vanyshed away, so that it is not lawfull now for any man to ordayne any law, or make syn, where scripture maketh none,

and

and leaueth the lybertie. Col. ij. Let no mā iudge you in the parte of ẏ Sabath dai. &c. saynt Austen speaketh thus of the Sabbat day, in his boke of true innocency: Seyng that the kepyng of the Sabbat day is takē away, the which is shadowed by the vocacion & rest of one dai, he kepeth a perpetual sabbat day, that hauyng hope of the rest to come, geueth him self to holy workes, & doth not boast in his owne workes, as though he had receiued thē of none other, & knowe ledgeth that he worketh in hym, the which euen in workyng is quyet and at rest. Therfore saynt Jerome sayth very well, that in the New Testament, all dayes be equall, & lyke holy, & that euery day is the holy day of the Resurrection, & that it is lawfull to fast alwais, & to eate the body of the Lord, and always to pray. And the Apostle. Ro. xiiij. wil not, that he shuld rashly be iudged, the which iudgeth the same of euery day. Those thynges that were commaunded or forbydden in the law, as concernyng days, meates, clothinges, places, and persons, or outward thyngs, they wer ordayned & layde on mens neckes for the tyme of correction. But now, when the grace of the Gospell doth shyne, they vanysh away, and lybertie

reigneth, wherby we worshyp God no more with certayne dayes prefixed, & with outwarde workes, as the Jewes dyd, but in spirite & truthe. For these ceremonies of the law dyd belonge to the Jewes, & not to the Gentyles Actu.xv. Ye may see playnly, Mat.xij. Mar.ij. Lu.xiiij. Jo.v. & ix. how that Christ, the author of our lybertie, dyd intreate the Sabbat day. Therfore it were the bisshops duty to put down some of those holy days the which christē people haue no nede of, the which geue occasiō to ỹ people bothe to leese their money & their soules.

¶ Of Prayer.

The New Learnyng.

WE must pray at certayne houres: as at matens. vj. houre. iij. ỹ first at euen song, & at such other. And it is made more conuenyently in churches halowed vnto God, accordyng to this sayeng: Blesse the Lorde in the churches. &c. My house shalbe called the house of prayer. Ther be many thynges in temples, which steare vp deuocion: as the maiestie of the place, the christened belles, Organs, saccring belles, singyng, war cādles, the relyques of sayntes, pictures, ymages, halowed

hallowed vestementes, the sacrament of the Altare, hallowed Aulters in the worshyp of sayntes, bāners, supplications, the anoyntyng of the churche, & the hallowyng of the same, the holy water, which euen ỹ deuyls be a frayde of, the presence of angels: for it is written, Gen. xxviij. This place is terrible, & there is a sure promyse of hearyng, as it is. iij. Reg. viij. chap. That the Lorde answered to the prayer of Salomō: I haue herde thy prayer, which thou prayedst before me, I haue hallowed this place which thou hast buylded, that I may set my name there for euermore, and myne eyes, & my herte shalbe there for euermore. &c. Also there be certayne hallowed beades, & they be hong vpō the churche dores, & certayn nomber of Pater nosters & Aues, must be kepte: Also there be some prayers whiche haue pardone belongyng thereto. And we must say a Pater noster euery daye to oure owne Apostles, & to the sayntes, which we haue chosen vnto our selues for deuocion. This is the lerning of the Popish Freers, Monkes, and Sacrifyeng preestes, with all other Popysh preachers, which had leuer that the people shulde be the disciples of man, then of God.

The Olde Learnyng.

The blessed Trinitie is to be worshipped in euery place, Psal.c.tij. O thou my soule, geue thankes, and blesse the Lord in euery place of his Lordeshippe. Christ also sayeth, Joh.iiij. The houre cōmeth, & nowe is, when the true worshippers shall worship the father in spirite and in truthe. for verely such the Father requyreth to worship him. God is a spirite, and thei that worship him must worship him in spirite and veritie. Where as Christ doth answer the Samaritan, askyng him of the place of prayer, he saieth: Woman, beleue me, the houre cummeth (yea, & he sayde that the hourr was euen then) when ye shal nother in this mōtayn, nor yet in Jerusalem worship the Father. i. Tim.ij. sayth Paul: I wyl that men pray in euery place, lyftyng vp pure & clene handes, without wrath, arguing, or altercacion. Likewise in the.vij.chap. of the Actes where saynt Steuen checkyng the blyndenesse of Jewes, auauncyng the temple of Salomon, saieth: But he that is hiest of all dwelieth not in temples made with hādes. As saieth also the prophet Esay. lxvj. Heauen is my seate, & earth is my foote stoole. What house wyl ye buyld for me, sayth the

Lorde

Lorde? or what is my restyng place? hath not my hande made all these thinges? & all these thinges be made sayth the Lorde. On whō then shal I loke? euē on him that is of an humble & a lowly spirite, and standeth in awe of my wordes. We haue the wordes of the Father, & of the Sōne, & of the place of prayer; the which the holy ghost spake, shal we not beleue the Sōne, whom the Father cōmaūded to be herde? Mat. xvij. & he dyd say with an earnest affirmation: Woman, beleue me. &c. I know that ther was in the olde lawe the Arke of the cōuenant, and the sumptuouse temple of the Lorde, wher as the Iewes had ỹ promise of God. ij. Par. vij. Myne eares shall be lyfted vnto the prayers of hym, whiche shall praye in this place: for I haue chosen this place. But what shall we doo now, seyng that Moses is gone, whiche was the seruaunt of the hole house of the Lorde, & the sonne cummeth, Iheſus Christ, which is the Apostle and the Bysshop of our sayth & confession, Hebr. iij. And that he is come to prepare the quycke temples of God, as a bisshop of good thynges for to come, entrynge by a greater & more perfit tabernacle, not made with handes (that is to say) not of mannes

buildyng, nother by the bloude of goates, and calues, but by his owne bloude he entred ones for al into the holy place, & found euerlastting redempcion. Heb. ix. He is gon that gaue the law, and an other is come in his roume, by whom grace is geuen. Jo. i. Aaron is gone. For the true preest for euer, after the order of Melchisedech is come. To cõclude, the figure is vanished, because the lyght hath shined. Than what nede we so costely and glorious pompe of ceremonies in the newe testament? We dispraise not those buildynges, to the which the people cometh to heare the worde of god more commodiously: but we dispraise the abuse & the errour, namely, that thei kepe no measure, and can neuer make an ende of buildyng and deckyng of suche roial churches. Exo. xxxvi. at the cõmandement of Moses the crier forbiddeth, that nother mã nor wo mã shuld offer vp any more to the buildyng of the tabernacle: for the people offred vp a great deale more than nede was. Now our criers without ende & measure, require giftes of the people to the buildiges of tẽples. Wher doth Christ require in the new testament such ornamentes of churches? & wher doth he appoint such buildyng to be made?

Com-

Cõmanded not he vs to worship the father in spirite & in veritee? The which two wordes cõdemne the holle tragedie of ceremonies, which we thynk profitable & good for praier. For what helpeth to the spirite and truth of worshippyng of God, such infinite diuersitee of vestimentes, belles, organs, & songes of diuers kyndes? If those thinges kyndle deuocion, and stirre vp a mãs mynd to god, it were best, that not only churches but also houses, townes, hie waies & stretes shuld be ful of tanglyng of belles, & be replenished with ymages. The Lorde requireth the spirite and truthe, and we contrarywise shew and set forth a carnal pompe, & solemnitee of ceremonies, the which is not only as great as all the Iewes facions, and rytes, but passeth them farre, both in numbre and greatnesse, hauyng in stede of the spirite, the flesshe: for the truth, most coloured and peinted ypocrisy: for we spend the hole daie with syngyng, sacrifisyng, and mumlyng. We speake with tungues, but no mã preacheth, which should speake vnto men, to edifie, exhorte, and to comfort. 1. Corin. xiiii. The apostle wil speke .v. wordes with his vnderstandyng, that he may instruct & teache other also, rather than ten thousand

with

with tungues. We thunder out Psalmes without vnderstandyng for aduauntage & lucre, makyng a sounde without deuocion: and alas, the worde of God is compelled to geue place to this blynde seruyce, & the ordinaunce of the Apostle also. We crye now a dayes, as the Jewes cryed in tymes past. Hiere. vij. The temple of the Lorde, the temple of the Lorde, the temple of the Lorde: Gods seruice, Gods seruyce, Gods seruice, trustyng in wordes of lyeng: where as all this businesse of ceremonies is playn hyred geare for mony, that it may be fulfilled that the Lord sayd, Malac. j. Who is there amonge you that wyll shut the dores & will kyndle myn Aultar frely for nought? Wherfore it followeth: I haue no pleasure in you, sayth the Lorde of Hostes: I wyll take no rewarde of your handes. If the tragedy and spectacle of ceremonies lyketh you so well, go to, let vs bring home agayn the hole Jewyshnesse, & the hole maner of worshippyng of the Jewes, let vs decke vp Aaron, let vs ordayne Leuytes, let vs kyll and offre vp sheepe, oxen, and calues: and euen let vs be circumcised with the madde Jewes, and let vs looke for an other Messias, that may bring vs into the lande of

Canaan,

Canaan, not by the power of the Lorde, but of the worlde. Surely if the moſt coſtly and ſumptuouſe worſhippyng of God, is Chriſtes religion, in the whiche holyneſſe conſyſteth: I graunte, that I can not tell what is our religion. But if Chriſt be our Lorde and mayſter, & his doctrine be the doctrine of the Father, the truthe and the way: then is the hole heape of ceremonies nothyng leſſe then ỹ worſhippyng of God. Where do we reade in the Goſpel, of hyred prayers, whiche ye wyll let a man haue for money? & if he geue no penye, he ſhall haue no Pater noſter. Where doth the Lorde allow byeng and ſellyng, choppyng & chaungyng in holy thynges? As for thoſe places which they bryng for the appointyng and aſſignyng of a certayne place of prayer, euery man may ſee, that they handle them without any maner of iudgement, & with playne ignoraunce of Scripture. It is euen of the ſame ſorte that they fayne, that the Deuyll is afrayde of holye water, as though he were not more afrayde at the ſyght of a Chriſten man, whom the oyntement of the holy Ghoſt hath made holy, & is the temple of the holy ghoſt. And as for that, that they bryng for the halowyng of

beades

beades, and the numbre of Pater nosters, as the Psalter of our lady, and such other, it is more vayne, than any trifles be in the worlde, and more foolischer than the tales, whiche olde wyues tell in wynter nyghtes by the fyre syde. Therfore we must pray to to the father of heauen, thorough our lorde Iesus Christe in spirite and truthe in euery place, that our praiers bee not bound to places. For eyther we goe into our priue chaumbre, and shut the doore after vs, and praie vnto the father, whyche is in secrete: or we pray in euery place after the lernyng of saynte Paule, in the fyrste epistle the. ii. chap. to Timo. For the hole worlde is the temple and churche of God. The heauen and the heauen of all heauens are not able to receyu the Lord, how muche lesse than, this churche? If I ascende vp to heauen, (saieth the roiall prophete) thou art there. If I descende and go downe into hell, thou arte present. And God his owne selfe, saieth by Hieremie the prophete, in the. xxiii. chap. I fyll bothe heauen and earthe. And the apostle in his preachyng to the men of Athens, saieth: God is not farre from vs, for we lyue in hym, are moued, and bee in hym. Actu. xvii.

Of Vowes.

The Newe Learnyng.

VOwe to the Lorde, and perfourme it that ye vowe. Pſalm. lxxv. Therefore we maie vowe, and we ought to perfourme it, that we vowe: for there is a lawe made of geuyng to theim whyche vowed. In the. iiij. booke of the ſentence, A vowe is made, whan a man of his owne wylle, promiſeth, that he will dooe or keepe ſome good thyng, to the whyche otherwiſe he is not bounde, although he be bound after the vowe be made. There be. iii. principall and ſubſtanciall vowes, that is: of pouertee, chaſtitee, and obedience. He that is ones made a religious mã or prieſt, is boũd to lyue ſo for euer, by his vowe.

The olde Learnyng.

A vow is a law (ſay the ſchole men) made to performe ſuch thynges as men haue vowed. It is plain what the holy ſcripture doeth affirme & iudge of the law, & of the workes of it. Now is mã not iuſtified, or made righteous by the lawe & workes of Moſes law: how much leſſe by the work of vowes? whan as ſcripture vtterly refuſeth and deſtroyeth all mans tradicions, and God will not be worſhipped with lawes of mans tradi-

cions.

tions. Esay. xxix. Mat. xv. Mar. vij. For, only fayth in Christ doth iustify, & not workes, what soeuer they be: and sincere fayth wyll not suffer mē to put confidence in their workes. In deede, fayth bringeth forth workes, bycause she worketh by charitie, but she suffereth no man to trust vnto them with this vngodly opinion: that she shulde be iustified by them, bycause that were to deny the Lorde, that bought vs with his precious blood. Vowes ar wonte to be taken with none other opinion, then that by theim, synnes shoulde be done away, and to deserue grace & remission of synnes: therefore spring they of the ignorance of Christes religion, and they be plainly wycked: and therfore they be nought, & of no price. For euen the scoole men saye: that those thynges be no Vowes, which do tourne to the damage or hynderaunce of a mans saluacion: Seyng that a Vowe hath the same thynges followyng which an Othe hath, that is: iustice, iudgement and truthe, To wyll & desyre to be iustified by workes, is to cast away the grace of Christ: & that is, to leese the true health & saluation: Therfore these Vowes that be so greatly boasted of, be no Vowes, & of no value: for this shorte

argument

argument of Paule fearefull to al vowers shall stand. If rightousnesse be of the law, than Christe dyed in vayne. Gal.v. Ye ar gone quite from Christ as many as are iustified by the lawe, and ar fallen frō grace. Gal.ii. We know that man is not iustified by the workes of the lawe, but by the faith of Jesu Christe. If these thynges be said vnto the Jewes, the which presumed to be iustified by the woorkes of Moyses lawe, who can abyde oure vngodlynesse, whyche looke for those thynges by the woorkes of our lawe, the whiche onely Christe geueth in faithe? Therfore it repenteth vs of our recheleſſe vowe, and we desyre forgeuenes of God, for our synne doon by our foolische vowe, and we turne agayne to the libertee, whiche Christes bloudde gat vnto vs with a sure beleefe, and defyeng the masters and teachers of woorkes, the open enemies of Christe, we rather heare that sayyng of the holy ghoste. Gala.v. Stand in the libertee wherwith Christ hath made vs free, & wrap not your selues agayn in the yocke of bondage. As touchyng the places, which they bryng out of the old Testamēt for the maintenynng and stablisshynge of vowes, they make nothyng for the purpose: for that ma-

ner of vowyng perteining vnto the Iewes, and now is put away as be sacrifices. Act. xv. Fayth in Christ maketh all outwarde thynges free: neither doth the bondage of vowes & our lybertee agree. What neede many wordes? Our Vowes be without fayth, & therfore they be synne. Now who woulde be afrayde to leaue & forsake synne?

¶ Of Counsels.

The New learnyng.

The Gospell is diuided in cõsels and cõmaũdemẽtes, we be bounde to kepe the cõmaundemẽtes, & not to dispyse the counsels. The counsels be in the .v. of Mat. to loue our enemyes, not to resyst euyll, not to stryue in the courte or lawe, to leande euery one that needeth, & such other lyke. The which, if they were cõmaundementes, they were to heuy burthens for the new lawe. Thus say the Phariseys.

The Olde learnyng.

We haue a counsell in the gospell, of lyuyng syngle. Mat. xix. & .j. Cor. m. vij. But they that be in the fyrst of Mat. they be no counsels, but preceptes and commaundemen-

mentes, the which thyuge is manifest by the circumstaunce of the texte. For Christ dothe threaten them, whiche he wolde not haue doone, if he had onely counselled. He that doeth threatten a payne, doeth propounde and set foorth a lawe, and counselleth not. Moreouer, it is commaunded: Loue thy neyghboure as thy selfe. That loue conteyneth in it those thynges, which we haue spoken of. And lust is forbydden, and therefore be the aforesayde forbydden also. Whan Mathew had rehersed those thynges, whiche the scoole men reken amonge counselles, he sayeth by & by after: That ye may be the chyldren of your Father, whiche is in Heauen. Mathewe.v. Lykewyse also saynt Luke (after that he had rekened vp these lawes) sayeth: And ye shalbe the Sonnes of the most hyghest. Therfore they that doo them not, shall not be the chyldren. Surely, a counseller wold not haue spoken after this maner. yet thus dyd Chrisostome, Austen, and Hillary vnderstande the wordes of Christ. Then, if the Lorde commaunded all those thinges, why doo we that be seruauntes, louse and breake the lawes of the Lorde, for our pleasure?

¶ Of Matrimony.

The New Learnyng

The fourthe degree of kynred stoppeth Matrimony. There be .xij. impedimentes of Matrimony, which hynder Maryage to be made, & lose it, if it be contracte, namely: Error, Condition, Vow, kynred, faulte or cryme, the diuersitie of worshippyng, power, bonde, honestye, yf thou be of affinitie, if thou be impotent in renderyng duety: These hynder Mariage to be made, and if it be made, breake it agayne. Certayn thynges there be, whiche hynder Mariage to be made, but thei lose it not if it be cõtract, that is: the tyme of not spousyng, & the forbiddyng of the Church. Also, a spirituall kynred is gotten by the sacrament of Baptysme & Confirmation or bisshopping, the which letteth Matrimony to be, and putteth a sunder it that is made. Item, the order of subdeacon, deacon, and preesthode, let Matrimony to be taken, & put it away when it is taken, bycause that the vowe of chastitee is ioygned to those orders. Also, if there bee a deuocyon ente bothe the man and the woman must abyde vnmaryed.

The

The Olde learnyng.

There be degrees of kynne or consanguinitie and affinitie, read to bee forbidden in the .xviij. of Leuiticus, namely, Father, Mother, Stepmother, a naturall Syster, a lawful Syster both of father and mother, Colyn, Aunte of the fathers syde, & of the mothers syde, the wyfe of myne Uncle. the doughter in law, the wyfe of my brother, Stepdoughter, the sonne of the stepsonne, or stepdoughter, the syster of my wyfe, my wyfe beyng a lyue. Here is forbydden the fyrst degree of affinitie, & the seconde of kynne or consanguinitie: though the doughter or neece of my brother or syster is not reckened to be forbydden. Seyng that these be prouyded & taken heede of, by the law of God, they must needes be honest: so that it were folysh hardynesse for a man to put his decrees to the worde of God. Those thynges that be spoken of the tymes that be voyde of spousels, and of the forbyddyng of the Churche, they be mans inuencions. And the spirituall kynred hath no testimony in the Scripture: Therfore, if it doth shyne or glyster with neuer so fayre & goodly a lykenesse, we may as easely despise it, as receiue it. Why doth not holy fraternitie let Ma-

ryage, by the which we are all knyt to ge-
ther in Chryst? They be my brethren & my
systers as many as confesse Chryst. That
the order is a let vnto Matrimonye, it is
nothyng elles but false speakyng through
ypocrisy. For if Matrimony be a sacramēt
(as they say) I can not see why holy order
can not suffre the holinesse of Matrimony.
Mariage is honorable, as the holy Ghost
wytnesseth, Heb. xiij. And they thynke that
the holynesse of Matrimony is contrary to
the holynesse of Order, the whiche thynge
the Apostle neuer knew. i. Timo. iii. Tit. i.
Where he wolde that a Bysshop shoulde be
the husbande of one wyfe: And .ii. Timo.
iii. He calleth it the learnyng of Deuyls, if
any mā forbiddeth Matrimony .i. Cor. vii.
He sayeth not onely, it is better to marye
then to burne, but he cōmaundeth openly
in this maner: For the aduoydyng of for-
nication, let euerye man haue his wyfe.
Who is that euery man: is it not manifest
that Maryage is free to all men whiche
haue not the gyfte of chastitee? Saynt Je-
rome sheweth a cause why, in the. ix. of the
Actes: Chryst called saynt Paule a chosen
vessell, namely, bycause he was the store
house of the lawe, and of the holy scripture.

And

And agaynst Iouinian he sayeth: I will bryng forth Paule the Apostle, whom as ofte as I reade, I thynke that I heare not woordes, but thunderynges. But they whiche defende the tylthy syngle liuynge, dispyse the thunderyng of this chosen vessell, as the barkyng of a dogge, and they thynke, that he that is within orders, synneth deadly if he mary a wyfe. God the father dyd ordein mariage, the sõne dyd commende & honour it with his presence, and with his first miracle, the holy ghost pronounced it honorable. Paule the seruaunt of Iesu Christ forbyddeth not bysshops & deacõs to be maried: And thei which boast them of the gospell, nomber the mariage of preestes among deadly synnes, as a prophane & vnholy thyng, the which the holynesse of order can not suffre. Why beleue they not at the least the sentence of holy fathers? For Theophilactus vpon the .viii. chapiter of Mat. sayeth, Learne here, that Mariage hyndereth not a man from vertue, for the price of the Apostles had a mother in lawe. Furthermore, we doo alow no deuorcemẽt, but in case of fornication: as Christ sayeth Mat. xix. Where as it is lawful for the vngylty after the deuorcemẽt to mary agayn,

the whyche thyng myght be easily dooen yf the man aduoutrer, or the woman, shoulde be kylled, after the law of god. Deut. xxii. Nowe they tarie bothe vnmaried, the whyche is a diuorcement rather in name, and in worde, than in deede. The text of Mat. xix. is manyfest: (Who so euer forsaketh his wife, but only for fornicacion, and marieth an other, he committeth aduoutrie.) For this clause that is put betweene (except it be for Fornicacion) declareth and ruleth the holle sentence, that if any fornicacion dooe chaunce in the meane season, he that forsaketh the woman aduouterer, and marieth an other, he beeyng vngiltie, than he committeth none aduoutrie. And why doo not we in suche cases, go rather to the scripture, that is inspired of God, thā to those writers of summes? seeyng that the apostle. ii. to Timo. the. iii. Chapiter saieth, that the scripture is profitable for correction and teachyng.

Of the Bysshops.

The Newe learnyng.

A Bishop is of higher authoritee than a symple preest, and hath the reseruacion

uacion and kepyng behynde to hym of certayn causes: for the higher that the degree is, the greater and more is the power. And this newe learnyng winketh at, and ouerseeth the pompe & pride more than worldly, of theim whiche calle theim selues the successours of the apostles, and preache not the woorde of God, the whiche is the most woorthy hye office in the churche.

¶ The olde learnyng.

When there rose a contencion amonge the disciples, whiche of theim shoulde bee thought greatest among them, Christ said: The lordes of the Gētiles haue dominaciō ouer them, but it shal not be so among you. Where as Christ would haue taken cleane out of the disciples mindes the desire of honour. For yf oure Lorde and mayster dyd not come to be ministred vnto, but to minister and serue other (as it is Mat. xx.) how muche lesse shall it become seruauntes, to swell and be proude with worldly desyre of honour? The which thyng the apostle teacheth plainly. i. Cor. iiii. So (saith he) let a man recken vs as ministers and seruantes and disposers of the secretes of god, he saieth ministers and seruauntes, and not lor-

des and princis of the worlde. So in many places of his epistles, he calleth hym selfe an apostle, and the seruant of Jesu Christ, and not a prince. And Rom. the. i. chapter, I am not ashamed of the gospel of Christ, for it is the power of god vnto salnation, to all that beleue. i. Corin. i. he saieth: That he was sent to shew glad tydynges, and to preache. And. ii. Corin. ix. he beyng remembred of his vocation, saieth, Wo be to me yf I preache not the Gospel. Farthermore Christ, whan he was about to sende foorth his disciples into the whole world, he made no difference of the power of the Apostles, but saied vnto thē al, Mat. the last. Teache ye all people, and so foorthe. And Marke the last, Go ye into the whole worlde, and preache the Gospell to all creatures. Luke in the last, he maketh theim a like witnesse of the Gospell. Johñ. xx. he saied equally to theim al: Take ye the holy ghost, whose so euer sinnes ye forgeue, they ar forgeuen. Where is there here any keepyng behynde of certayne causes, and that greatte difference amonge the mynisters of the worde? If the writynges of the fathers lyke you so well, reade what sayncte Hicrome dooeth write of this matter, vppon the fyrste

chapi-

chapter of the epistle to Titus, whose wordes I wyll faythfully reherse here: A preest (sayeth he) and a bysshop bee all one. And beefore that (by the intucement of the dyuell) sectes of diuersitee arose, and that it was saied amonge the people: I am Paules man, I holde of Apollo, I am Peters man, the congregacion were gouerned by the commune counsell of preestes. But by lyttell and lyttell, that the plantes of dissencion myghte bee plucked vp by the rootes, all the care was deuolued and brought vnto one man. Therefore lykewyse as the seniours and preestes dooe knowe, that they bee subdued, and vnder hym, that hathe rule ouer theym, by the custom of the churche: euen so the bysshops should know that they be greatter than the preestes, more by custome, than by the truthe of the ordynaunce of God, and that the church ought to bee ruled of theim all togyther alyke, folowyng Moses, which whan he had alone the power and rule ouer the chylderne of Israel, he chose thre score and ten personnes, with whome he myght iudge the people. Where is here Goddis lawe, whyche the Bysshoppes boast vppon for theyr pryinacie? Doeth not sayncte Hierome playnly

plainly graunt, that this difference and inequalitee is not of the lawe of God, but of custom? And whā he had declared the giftes and qualitees of a byshoppe rehersed of S. Paule, he requireth lernyng in a bishop also. This place (saieth he) maketh against them, which geue them selues to sluggyshnesse, ydelnesse, and to slepe, and thynk that it is an offence, if they reade scripture, and despise them as babblers and vnprofitable whiche are occupied in the lawe of the lord both daie and nyght, not takyng hede, that the apostle commanded euen lernyng also, after the rehersyng of the conuersacion of a byshoppe.

Of Ceremonies.

Men recken that ceremonies haue the name of a towne in Tuscia called Cerete, and by ceremonies we meane the worshyppyng of God, but outwardly.

¶ The newe learnyng.

The Ceremonies which our fathers ordeined, must be kept & not chāgid, their the worshipping of god. The religious men, & rude priestes, do defend the ceremonies (what so euer they bee) so stiffely,

as

as though holynesse consysted and stoode in them onely. For we haue sene in these tymes, the holy orders contende and stryue with vnstauncheable hatered among them selues for Ceremonyes.

¶ The Olde learnyng.

We may not swarue neither to the right hande, nor to the lefte hande: but we must walke in the kynges hye waye. Oure lyfe is in that case, that we can not be without ceremonyes. For we be not Angelicall spirites, but men: and as long as we lyue in this visible worlde, in the prison of this body, we must needes haue difference of workes, of places, of offices, of tymes, of persones, and of other thynges. For we be (as the Apostle sayeth, Romanos. xij.) many members, and one body, and not hauyng all one acte or office. But, after that the lyght of the Gospell is come, and followed the shadowe of the lawe, we shulde vse very few ceremonyes: as we haue Baptysme, & the Supper of the Lorde, after the ordinaunce of Christ in the New Testament. For we vse (as we be alwayes redye to the worste) to set much by ceremonyes, and to conceiue a vaine opinion & confidence to be iustified by them, if they be perfectly done:

and

and if we leaue theim vndoon, we conceiue a foolysshe feare (that is) of euery hande a noughty conscience. Therfore lest we shuld swarue awaie frome the pricke of true holynesse, let vs take faithe and charitee vnto vs, as the rulers and guiders of ceremonies, in the whiche if they were doon, they myght be dooen godly. Before all thynges we must take great heede and diligent prouision, leste ceremonies hurte and destroye the head and the roote of our religion, whiche is faithe in Christe. Faythe and belefe in Christe is onely our rightousnesse, whiche woorketh afterwarde by charitee, the whiche if it continue in safegarde in the libertee of the spirite, ye maie lyue, and be occupied in the ceremonies of the Churche without any blame. For he that is iustified by fayth, kepeth ceremonies, leste he shuld offend those that be yet weake in the faithe: not as necessary to rightousnesse, but as a teachyng and bryngynge vp for weaklynges, beleuyng stedfastly, that all those outwarde thynges bee free vnto vs thorough faythe, and that we owe nothynge to any bodye, but onely loue. Rom. xiij. By this rule, the apostle beyng conuersant among his brethern, without the ieopardy and the

losse

losse of conscience and faith, was so free by the spirite of faith, that for al that he made hym selfe an vnderlyng, and a seruant of al men, and was of all factions, to saue some at the least. He had knowlage, but he knew that knowlage dyd swell, and charitee dyd edifie. i. Corint. viij. and. ix. he graunteth, that all thynges bee lawfull vnto hym, but that all thynges bee not profitable: that all thynges be lawfull, but all thynges doo not edifie. And he dyd folowe those thynges, whiche belonged vnto peace, and to edifiynge. We will folowe this apostle, not geuynge our libertee to the occasion of the flesshe, but in seruyng one an other by charitee. Gal. v. Here must the ouerseers and ministers of the churche be monished, that they vnlade the congregation, holden down with so many ceremonies and lawes, that almoste the condition and state of the Iewes were more tollerable, than the state of Christen men. Nowe is it not onely foolyshenesse, but also wickednesse, that Christen menne shoulde stryue amonge theym selues for Ceremonies (I cannot tell what) whose badge is charitee, and not ceremonies. Johñ. xiii.

Of

¶ Of mans Tradicions.

The New learnyng.

THere is a Canon or a rule, the which maketh equall the Constitucions of Popes & Bysshops with the Gospell, and it affirmeth, that the Gospell can not be well vpholden, excepte the Statutes & Ordinaunces of the Fathers be kepte: as Leo the.iiij. sayeth, in the.xx. Distinction, in the Chapiter, De libellis: All thynges that be necessary to be knowen to our saluacion, bee not expressed in the Canonicall Scripture, but the holy Ghost, after that the Scripture was written, dyd shew many holsome thynges vnto oure fore fathers. John.xvj. I haue many thynges to saye vnto you, whiche ye can not beare at this tyme. And those thynges that were in practyse then, ar not now all written, but euen geuen from one to another, as by hande, & are come euen to our tyme: as Damascene in a sermon of the dead, writeth: that the memory of faythfull dead men, came vnto vs from the Apostles tyme. Moreouer, Paule taught the people (that he purchased vnto Christ, when he was with theym) many thynges, the which were neuer written. Also he that heareth not the Churche, let him be coũted as an Heathen & a publicane:

lane: therefore she may make lawes & constitucions necessarye for mans saluation. Also, that is necessary to saluation, whose transgression is deadly synne: but the ordinaunces of the churche be suche, the fyrst is proued by Abbas, in the proeme or preface of the Decretalles, & in the fyrst chap. of Constitutions, he alledgeth Calderine, Johan Andreas, & Thomas de Aquino: And for this purpose maketh the texte in the chap. Quo iure. the. viij. Distinction, Where as it is written, that the breaker of the traditiõs of the churche, synneth deadly, bycause, that also the positiue law byndeth in matters of conscience, ergo, they bynde. Here vpon Johan Mayre, with great pryde and disdayne sayeth in the. iiij. Distinction, the. iij. q. To thynke that he that breaketh the commandementes of the Churche synneth not deadly, is an errour.

The Olde learnyng.

Mat. the. xvij. Chapiter: The heauenly Father maketh his only begotten Sonne, doctor and teacher of the churche, sayeng: Heare him. And he put his wordes in his mouthe. Deut. xviij. he sayeth: And I wyll be a reuenger & a punysher of them whiche refuse the learnyng of this doctrine. He

which sayeth, Johan..vii. My doctrine is not myne, but his whiche sent me: That Doctor is the euerlastyng wysedome of the father, the way, the lyght, the truthe, whō we beleue stedfastly that he both wolde and dyd geue vnto his churche, not botched, clowted, or vnperfecte and vnstable learnyng, but sounde, perfecte, and vnchaungeable, to the which needeth nothyng be put to, as an addicion: for those thynges that are necessary for to bee knowen for mans saluacion, be conteyned plentuously in the canonical scripture. Somtymes the Apostles spake & treated vpon the kyngdom of God more plenteously in speakyng, then it is written in bookes: yet for all that, as for the summe of the sentence and doctrine, they preached none other thynge then the Gospell, whiche we haue written: so that those thynges whiche perteyne to a Christen mans life, must be learned, of no where els but of the Bible: that is, of the New Testament and the Olde. For all scripture, geuen by thinspiracion of God (sayeth the Apostle .ij. Tim.iij.) is profitable to teachyng, to improue, to informe, & to instruct in rightousnesse, that the man of God may be perfecte and prepared to all good

workes.

workes. Then, why doo we thrust in the churches handes the lawes of men, as necessary to Christes Religion? I doo not speake here of the ciuyll law. I know that the lawes of seculer power are to be kepte for the conscience sake: for they haue their strengthe of Goddes lawe: Rom. xiii. I speake of the decrees of mē. with the which they wolde bynde mens consciences. Furthermore, the Apostle in the. ii. Timo. iii. chapiter, prayseth the holy scripture with a great verdyte and prayse, sayenge: The holy Scripture maie make the wyse vnto health, throw faythe, whiche is in Christ Jhesu. Who dare set this tytle before his constitucions, that they may make vnlerned to saluacion? This honour is only due vnto the holy scripture of God. Furthermore, if there were any thyng shewed oure fathers a. M. yere a goe by the holy ghost, the which were not knowen (in tyme of the flowrynge of the churche that newly dyd spring vp) to the Apostles & to the churche, they be either necessary to saluacion, or not necessary. If they be not necessary, but ordeyned for a tyme, why is a mans cōscience bounde vnto them? If they be necessary, eyther ther is an other way of saluaciō now, then

in the primitiue churche, or els they were all dampned that departed before that reuelation: for they knew not the thyng that was good and necessary to their saluation. The which thynges, seyng that they be the moste vayne that can be, and foolyshe, and that the same maner of iustifienge and saluation is now that was then, & was then, that is nowe: Why make we those thynges necessary, that be not necessary? And why set we so lytle by the lyberttee of the Gospell, that we had as leefe our dreames, as the most holy Gospell? We doo not reiecte and refuse the Constitutions and ordinaunces of Bysshoppes, which bere not the conscience, but pertayne and be profitable for the the commune peace and tranquillitee of mens conuersation onely: we defye and reiecte those lawes, in the whiche either they commaunde or forbyd, vnder peyne of deadly synne, without the law of God. Onely God ought to reygne in the conscience, in whose handes peculiarly bee mens soules. The Apostle calleth him the aduersary of God, which goeth aboute to syt in the temple of God, and boaste himselfe as God. ii. Tessaloni. ii. And. ii. Corinth. iii. We be the ministers of the Newe

testa-

Testament, ministers of the Spirite, and not of the letter. What auayleth mans constitucions to iustification? If ye saye, that they prepare to obey God the easyer: I answere: There is nothynge that can prepare the mynd to kepe the law of God, or faction it, but onely the grace of God. The Apostle, Galath. i. pronounceth accursed, not onely man, but also an Angell of Heauen, that durste preache an other Gospell, then Paule preached. If it bee the power of God to saluacion, of all that beleue, why doo we myngle & ioygne oure chaffe with so great a power? And in the fyrst to the Corin. the. iij. chapiter: Other fundaciō can not man lay, then that which is layed, whiche is Jhesus Christe. If no man ought to put any thynge to Moyses lawe, Deute. xij. why shulde we adde & put vnto the Gospell any thynge? seyng euen Cameracensis, a scoole man, calleth it the moast perfecte lawe and ryghtest, and the strayghtest in preceptes. Why doo we not leaue our lawes, and followe the busynesse that Christ appoynted? Mathew the last: Teache al people to kepe all thynges what so euer I haue commanded you. We be ministers and seruauntes of Christ, and dispo-

sers of the secretes of God. Now is it requyred of the stewardes or disposers, that they be founde faithfull. These pryuitees & misteries be the articles of our faith of the Gospell, the wysdom of ỳ crosse, the knowledge of grace gotten by Christe. Leat vs preache these thynges for the healthy of the people of god, & let vs not abuse our power the which the Lord gaue vs to edify with, and not to distroy. 1. Corin. the. xiij. Chapt. The Canon or rule that maketh the ordynaunces of fathers, equall with the Gospell, is openly vngodly & wicked, the which euen oure aduersaryes can not receyue, yf they knewe the canon of the scripture. To be short, fayth, wherwith a righteous man lyueth is conceyued, taken, and drawen out of the canonicall scripture, & not of the decrees of the fathers. as saynt Austen wytnesseth in the. ix. boke of the cytie of God, the. xviii. Chapiter. Then wherfore shulde I receyue it as an article of my fayth, that which the scripture, inspyred of God hath not? I am commaunded to proue & try e spirites, whether they be of God or no: the which liberte of iudgyng all doctrines by the scriptures, no man wyl take from vs. The woordes of saynt Johan, in the. xvi.

Chapt.

Chap. stablysh nothyng mans tradicions: for God did fulfyl his promise at Whytsonday, when he sent the holy ghost, & led his disciples into all truthe, whiche before that tyme they coulde not beare. Who wyll denye, that the memory and remembraūce of those that be departed, dyd come from the Apostles vnto vs: seyng that saynt Paule the fyrst to the Thessalonians the fourthe Chapiter, cōmanded the Thessalonians: that one shulde comforte an other, with the woorde of the resurrection of the dead in Christ? But now that we may answere to their rhetoricall argumente, wherein they reason, that by the breakynge of the ordynaunce of the churche a man synneth deadly, we answere: that the knowlege of synne is by the lawe. Rom. iii. The Apostle speaketh of Gods lawe, and not of mans. Alwayes vnderstonde I of mans law. that is cleere or hole mans lawe, the which assayeth to bynde mans conscience: & I moued by the scripture, thinke that a mans conscience nother ought, nor can be bounde with mans constitucion: for we ar endued with a libertee, which we wyll vse, the which lybertee is the libertee of the cōscience. i. Cor. iii. All thyngs be yours, whether it be Paul

either Apollo, either Cephas, wherby wee vnderstand that nother Paule nor Cephas hath authoritee to bynde mens conscience, where God dothe not bynde. The fyrst to the Corin. the. xij. chapter. Be ye not made seruantes of men. Coloss. ij. chap. You beyng deade with Christe, why be you holden stryll with decrees? And for the most parte such constitucions be contrary to the word and deede of the apostles. But as Gerson beareth wytnesse in the seconde lection of the spirituall lyfe the. vii. corollarie. It is not in the popes power, nother in the cōncels power, nor in the churches power to chaunge the learnyng geuen and taught of the euangelistes, and of Paule. Maister Jasper Satzger dyd see this in the defension of the constitucions of the churche, the whiche openly and playnly graunteth: that the learnyng that is without the scripture, thoughe it bee good, yet it byndeth not by goddis lawe. And it is no meruayle: For onely Christ ought to reigne in mans conscience by his worde, whyche onely maye saue and condemne. Matt. the. x. chapter. Feare not them, whiche can kyll the body, and not the soule, but feare hym which can cast both body and soule in euerlasting fire.

Truely

Truely if they can make a Constitucion, and commaunde it vnder peyne of deadly synne, they maie kylle the soule, but the truthe of the Gospelle is otherwyse. The sentence of Ezechiell is pronoũced against theim in the.xiij. chapter. Wo be to thym that make bolsters vnder the head of euery age, to catche soules, that they myghte kyll soules, whiche dye not. Howe dooeth the schoole mens learnynge of the power of bindyng of mens constitucions agree with it selfe? seyng Thomas graunteth playnly, that the commaundementes of the positiue lawe bynde more with the intente of the lawe maker, than with the woordes of it: so that he is more to be reckened a breaker of the commaundement, that dooeth agaynst the intent of the lawe maker, than he that swarueth from the letter of the ordinance of the lawe. But the intent of the maker of the positiue lawe is not, that his precepte shoulde bee alwaies kepte, because that many impedimentes maie chaunce, in the whiche it is not expedient to kepe that lawe, yea sometyme the kepyng of the precepte were dammable. Wherefore in euery precept of the positiue lawe, the excepcion of a reasonable cause is admitted. Howe

put the case that there is a lawe, that a mā shall not eate flesche on the Friday, and that a priest shall not haue a wyfe. Here the intent of the lawmaker is to bryng to goodnesse. But it chanceth, if we kepe those lawes, that eyther the libertee of a christen man be in ieopardie, or we offend agaynste Goddis lawe. In this case, the positiue law byndeth not, for the intent of the lawmaker is not to kylle any man, or to geue any occasion to breake Goddis lawe: But seyng that it can not be satisfied and fulfilled, doubtelesse it remitteth & louseth those thynges that it dyd decree. And yf there chaunce any reasonable cause of breakyng suche a tradicion, it wylle pronounce the transgressour assoyled and cleere, and not raillye, but what more reasonable cause is there, than auoydyng of deadly synne, or the ieopardie of conscience? Paule was cōtent so to chastise his flesche, that he wold neuer eate flesshe, rather than to offende his brother.

Of Counsels and lawes made by a great multitude of Bisheps gathered togyther.

The

Of Counsels.

The newe learnyng.

IF the authoritee of Counsels bee dispised, all thynges in the churche shall bee doubtful and vncertayn, for the heresies that were ones condemned in the counsels shall come ageyn. Therfore is it not lawfull vnto a priuate man, to affirme or teach any thyng against the counsels. For the counselle is gathered togyther in the name of Christe, it is ruled by the holy ghoste, and therfore it erreth not, so that the constitucions of the counselles bee the Constitucions of the catholike churche, whom the counsell doth represent. But those thynges that the church ordeineth, are as well to be obserued and kepte, as the canonicall scripture. Neither is it nedefull that the counsell adde or put testimonies of scripture to his determinacions, seyng that thapostles & the elders dyd not stablysh the fyrst counsel holden at Jerusalem with scriptures. Act. xv.

The olde learnyng.

Johñ in the fourth chapiter of his fyrste epistle byddeth proue spirites whether they be of God or no, therefore is it lawfull for christen men to iudge the spirite of counsels: For thei saie, that the holy goste is author of the counsel. What rule shal we haue

I praie

I pray you to proue and try spirites beside the woorde of God? This, seyng that it is sure, true, seuen tymes pourged, and a candell in a darke place, shall be a touche stone to proue and to trie all lernyng of men by. If the holy ghost dooth rule the councels, and the same spirite of truthe, taughte the apostles euery truthe, and if the apostles dyd preache that, and gaue it vnto vs, it followeth that the constitucions and the cõcels must agree with the lernyng of Christ, and the apostles, that is, with the holy scripture: for the spirite of God differeth not from hym selfe, he is symple, and his learnyng is simple. But seyng it is openly knowen, that the counselles haue decrees contrary to holy scripture, and also to the holy goste, Who will forbydde vs to doubte vpon suche constitucions of councels? The apostles learnyng will, that a byshop shulde be the husbande of one wyfe. There is a councell that forbiddeth byshops the vse of holy matrimony: what authoritee is here? The doctrine of Paule is the Gospell and the lawe of God, the whiche ought not to bee chaunged, seynge that it dooeth threten deathe and cursynge euen to the angelicall spirites, if they durste bryng any o-

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ther Gospelle. But nowe, if they ordeyne and determyne those thynges, whiche bee contrary to the scripture, who will denye, but they maie erre? I haue not saied this, to despise the counsels that be counselles in deede, but we set God aboue the counsell. For we graunt, accordynge to the promise of our sauiour, that Christe is presente in the congregacion, the whyche is gatherrd in the name of Christe, but we graunt, no man power and authoritee to decree and ordeyne any thyng in the churche of God agaynst the scriptures. We receyue no man, that cometh in his owne name. Johñ the .v. chap. and that speketh not of the father but of his owne selfe. Besyde this, the scripture geueth no greater power to a generall counsell, than to. ij. or. iij. gathered in the name of the Lorde, the whiche congregacion hathe authoritee to excommunicate hym that rebelleth, and is stubburne, & an opē sinner, but it hath no authorite to make preceptes, & to thrust them into mēs consciences that be fre. Farthermore the scripture hath prophecied, that false doctours shulde com in the later dais, in the name of Christe the which shall deceiue many men, saiyng: I am Christe. The whiche moste earneste

warnynge of our sauiour, not without a cause, maketh vs more ware and circumspecte, that we shulde not beleue euery spirite. In dede these be goodly and glorious names The Churche, the Councell, to be gathered in the name of Christ: but Christ & the apostles haue warned vs, that those thynges alone shoulde not moue vs, the whiche dyd describe these latter dates with so horrible colours, that it is wonder men can not perceyue these thynges. Cyprian in a certayne counsel, where as wer. lxxxvi. byshoppes sittyng, taught wrong of the baptisyng of heretikes, and for the most part all the byshops of Aphrica, Numidia, and Mauritania erred with hym. If it be so, that the counselles erre aboute the Sacramentes of the church, who can safely without ieopardie frome henseforthe beleue the counselles, makynge lawes without scripture? Moreouer, the same thynges maye chaunce (we doo not doubte) to great and generall counsels, that haue chaunced vnto the particular and prouinciall counselles. And surely I thinke and holde that than all thynges shall bee more doubtefull and vncertayne, whan the authoritee of the woorde dooeth faile, the whiche ought

to bee

to be founde, and vndefyled. For the churche gaue not authoritee to the woorde, but the woord gaue authoritee to the churche. And whan the congregacion beleeueth the gospell, it is safe, and the heresies which in tymes past were banished away and quenched, they were quenched with the sweard of the spirite, whiche is the woord of God. Truely heresye is plucked vp by the roote none other waie, than with the woorde of God and holsome learnyng. Therfore the apostle will, that a byshop shoulde be fensed and harneissed with holsom learnyng, that he maie ouercome theym that resyste and fyght agaynste hym. Put the case that the counsel dyd ordeyn any thyng without scripture, by and by will Gerson, and learned and honest men with hym saie: We muste beleeue more the saiynge of one man fensed with the authoritee of canonicall scripture, than to the declaration of the pope or the generalle counsayle. I passe ouer here the manyfeste saiynge of Innocentius in cap. Cum venerab. De excep. that is to witte: That no proofe is to be admitted agaynste the scripture, but all thynges shoulde bee holden without doubte. Hereuppon it followeth, that it is not lawfull

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for the counsell to charge the Congregatiõ with any thyng without the consente of the Scripture. And the counsell of Jerusalẽ decreed nothyng without Scripture, boastyng and auauncyng the holy ghost only. For beſyde the worde of Amos the. ix. chapiter, all other thynges had strength of the Scripture, and not onely of the wyll of many. For the Apostles and Seniours commaunded, that the people shoulde abstayne from those thynges, that were offered vp to Idolles, from blood, from strangled, and from fornicacion. The cheefe and the sũme of the matter was, That a man shulde be iustified not by the woorkes of the lawe, but by grace, the whiche ryghteousnesse of faythe, longe tyme a goe, was approued with the wytnesse of the lawe and the prophetes. Rom. iii. Furthermore, if the Apostels dyd sufficiently teach by the authoritie of the holy ghost, that maner of iustifienge an vnryghteouse man, why dyd they that came after, deuyse & ymagen other wayes of iustifieng? For those thynges that they called necessarye, were not necessarye for ryghteousnesse, but for charitee. For the occasions of the falling of the weakelinges were to be auoyded. To be shorte, if that

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the Apostles determined, they myght vp-holde and proue by scripture. As concernynge it that was offered vnto ydolles, it is playne ynough: for they had it in Deuteronomy, that the brother shoulde not bee hurte nor dispysed. Our brother is dispysed, if we geue him an occasion of fallynge. They dyd knowe it was lawfull to eate all meates that were to be solde in the shambles, and that to the cleane, all thynges ar cleane, that all thynges ar lawfull, but all thynges are not expedient or necessary, & that there was nothyng of it selfe cõmune or vncleane: but they wolde not, that their brother shulde be offended, for whom Christ dyed. Furthermore, Exo. xxxiij. it is clerely cõmaunded the Iewes, that they shulde not eate of the thynges that ar offered vp, the which obseruacion & kepyng (seing that the lawe stacke so stiffely as yet in the Iewes hertes) without offendyng, coulde not hastely be take away, and be contempned. Genesis.ix. the eatyng of blood is forbydden, the same also is forbydden, Leuiti. viij. xvij. and. xix. The Lorde commaunded to abstayne from strangled. Exod. xxii. and Leuitic. xvii. Whoredome, fornicacion are forbydden. Deuter. v. & xxiii. The counsell

had at Jerusalem, might haue ben strengthened and stablysshed with these places of scripture, the whiche made the Jewes that they coulde not yet enioye the lybertee of Christ with an hole & a sounde conscience. Wherfore the lawe of charitee cõmaunded, that the offendyng of our brethren shuld be auoyded. Let our counsels defend their cõstitucions with scriptures, or let them commaunde those thynges that bee grounded vpon the scripture: let them haue a respecte to the auoydyng of offences. Let them laye nothyng vpon mens neckes, but those that are necessary, after the same way that they were necessary which were ordeyned of the Apostles at that season, and no man shall withstand them. Therfore brethern, I beseche you for the mercye of God (for here we doo not intreate of lande makers, or of frayle thynges, but of soule healthe) take heede and looke vpon the thyng that in all poyntes is the greatest of all other, set all affections and troublyng of youre myndes aside, and wey the matter truly & syncerely. Let no man seeke those thynges that bee his, but those that be Jesus Christes. Let no man rate, snatche, and speake ageynst his brother. I haue a conscience also, I

thynke

thynke worshipfully by the fathers and the counsels. I doo not dispise the Prophecies or the interpretacions of scripture: but before all other thynges, I loue and regarde holy scripture, as the onely treasure of the Congregacion. The scripture is of greater authoritee (sayth saynt Augustyne) then all the capacitee of mans wytte: If it had ben sufficient vnto vs to haue holy men, excelyng bothe in wyt and in learnynge to rule the Churche or Congregacion: what needed it to ordeyne the Canon of scripture? If they onely make Decrees of outwarde thynges, in the whiche we haue lybertee, why dooe some charge mens consciences with these thynges, and so lade them that they commaunde & beate in as diligently, yea a greate deale more diligently, mannes lawes, than the moste holy lawe of God.

As for my selfe, wittyngly and with my wyll I deceaue no man, nor I wyll affirme or holde nothyng which is disagreynge to the worde of God, and the catholyke congregatiō. So ernestly moue I to the word of God, that yet I wolde not the occasion of fallyng shulde be geuen, the which specially doth spring (as this tyme is) of the traditions of men, & I doo not study for all

that, that I might vtterly destroy ceremonyes, and the statutes of the fathers: but I doo geue warnyng, as it was my duety, that there is great difference betweene the keepyng of ceremonyes and mans traditions, and the righteousnesse of God: and that there is a certayn rightousnesse, which must be earnestly loked vpon, that we may know after what facion, mens consciences shuld be stablished and made strong against the gates of hell: and in what thynges true penance and amendyng of our lyuyng dothe stande. In the meane season for the kepyng of peace and charitee, I moue and exhorte, to keepe the ceremonyes and traditions of the churche, and the fathers, where as they hynder not the study of true holynesse, or haue no blame or faute. Only I moued that we shoulde not thynke, that all the strengthe of holynesse dyd stande in despisyng or kepyng of ceremonyes. If any man wyll confute it, that we haue written, without the bytternesse of enuye: let him handle the matter as it were with his brother, and not with his enemy: for we be ready to confute without stubburnesse, and to be confuted withoute any anger or stomake at all. If that I be thought to any

man,

man, more hasty and stirred, than the ministery and scripture of the worde can beare, let him not be angry with me, but with theim whiche ouercome me with their diuelysshe & vngodly ouersyng & wynkyng at abuses and errors. They graunte playnely, that there bee merueylouse great abuses in the churche: but they amende them not, where as they haue ben so ofte warned of theym, bothe in season and out of season: the which they knowe well ynough to be the seede of discorde, pestilence, and distruction of true holynesse. But let vs leaue alone this kynd of men, which be not feruent in the spirite, and wolde to God that they sayde not with the vnwyse man in their herte: There is no God. Psalmo. xiii.

Welbeloued brother, I haue drawen out this geare after a rude facion, not gatherynge together all thynges which might haue ben spoken (as it dothe appere) for this matter, but out of a greate heape I toke a fewe thynges here and there, but I wyll treate vpon these matters in our commune places more at large. The grace of Christ be with the. Amen.

The ende of the Old learnyng & New.

To the Chriſten Reader.

THat thou mayſt the better vnderſtãde (good Reader) the articles of Free Wyll, Fayth, Good Woorkes, and of Merites, whiche in this preſent booke be treated vpon, I ſhall here breefely ſhewe what God doothe, and hath doone for vs, and what we agayne ought to doo for his ſake, as they that be thankefull of the benefytes receyued of him. And fyrſt wyll I declare the maner of Juſtification, Remiſſion of ſynnes, and Saluacion, whiche in Scripture are all one thynge, of whom it doothe come, and to how many thynges it is applyed.

Fyrſt, it is applyed vnto God, for Paul ſayeth. Rom. viij. It is God that iuſtifieth or maketh righteuſe. &c. And Rom. iij. That he onely myght be righteouſe, and the righteouſe maker of him, whiche is of the fayth on Jheſus.

Secondarily, it is referred vnto Chriſt, Act. iiij. ſaieth Peter: There is none other name geuen vnto men vnder heauen, in the which we ſhulde be ſaued. Roma. iij. ſayeth Paule: Without deſeruyng at they made righteous or iuſtified, euē by his grace, thorow the redemption that is doen by Chriſt

Jeſu,

Jeſu, whō God hath ſet foorth for a mercy ſeate thorow fayth in his blood, to ſhew the righteouſneſſe that auaileth before him. &c.

Thyrdly, it is applyed vnto mercy. Tit. iii. Not of workes or dedes of righteouſnes which we wrought, but after his mercy he ſaued vs. Rom. viij. Therfore, when God wolde ſhew wrath, and to make his power knowen, he brought foorth with great pacience the veſſels of wrath, which ar ordeyned to damnacion, that he myght declare the rycheſſe of his glorye on the veſſels of mercy, which he hath prepared vnto glory, whom he hath called &c. Itē. j. Pet. j. Bleſſed be God & the father of our Lord Jeſus Chriſt, which according to his great mercy hath begoten vs agayne to a lyuely hope.

Fourthely, it is attributed vnto his election. Ephe. j. Accordynge as he hathe choſen vs by him, or euer the fundacion of the worlde was layde, that we ſhoulde bee holy & without blame before him in loue. Joh. xv. I haue choſen you, & ordeined you that ye go & bring foorthe frute. ij. Tim. j. God hath ſaued vs, & called vs with an holy callyng, not according to our dedes, but accordyng to his owne purpoſe and grace.

Fyfthly, it is attributed vnto grace. E-

phe. ij. By grace ar ye saued through faith and that not of your selues. Gal. i. I merualye that ye are so soone turned from hym that hath called you in the grace of Christ, Tit. ij. The grace of god that bryngeth salnacion vnto all men, hath appeered.

Sixtely, it is assigned vnto the woorde, Johñ. xv. Nowe are ye cleane, because of the woord, which I haue spoken vnto you. Esai. lv. Lyke as the rayne and snowe cometh downe from heauen, and retourneth not thyther agayne, but watereth the erth, maketh it fruitfull and greene, that it may geue corne and breade vnto the sower: So the woorde also that commeth oute of my mouthe, shall not tourne agayne voyd vnto me, but shall accomplysshe my wyll, and prosper in the thynge wherevnto I shall sende it.

Seuenthly, it is ascribed vnto faithe, as Ro. iij. I speake of the ryghtousenesse before God, whiche cometh by faithe on Jesus Christe. And Ro. iiij. vnto hym that beleueth on hym that iustifieth the vngodly, is faith counted for righteousnesse. Ro. v. Because that we are iustified by faithe, we haue peace with God, throughe our Lorde Jesus Christe.

Eight-

Eightly it is attributed vnto good wooꝛkes, as Jac.i. Ye ſe than, how that of dedes a man is iuſtified, and not of faythe. Theſe places are ſo manifeſt (not withſtandyng the commune opinion) that faith only iuſtifieth, that I am ſure it troubleth no ſmalle numbꝛe of people, and peraduenture it maie aſtonnie euen theim, whyche counte theim ſelues well learned. Foꝛ it is a great thyng to bꝛynge the olde and wyly foxe to a leaſhe. Yea, it is euē a new thyng vnto the pꝛoude phariſeis to ſay, that good wooꝛkes are not meritoꝛious to obteyne heauen by: Foꝛ hitherto haue they founded and vnderpꝛopped theyꝛ churche with nothyng e ſo greattely, as with this opinion. What hath abuſed faſtyng moꝛe than ther by to obteyne heauen? Foꝛ faſtynge after theyꝛ owne chooſyng, they lefte the treue faſt, that God requireth and cōmandeth. Eſa. lviij. & Zach. vij. What cauſed moꝛe abuſe of the ſupper of the Loꝛde, than to vſe it, that is the remembꝛaunce of the benefite and ſacrifice foꝛ our ſinnes, foꝛ a net and hooke to gather and catche moneye with? ſaying, that it is a wooꝛke meritoꝛious, and a ſacrifice foꝛ redemyng of ſinnes. Sometyme were none choſen pꝛieſtes, but

ſuch

ſuche as were endued with ſuche giftes as Paule requireth in a byſhop: now that the byſhop of Romes kyngdom requireth many tauourers and adherẽtes, and that purgatorie maie be ſwept and kept cleane, the whiche is no office for ſuche lordes as byſhops be, therfore ſyr Johñ Lacklatin ſhall ſuffiſe for that office well inough, and maſſe ſhall be made a ſacrifice to purge and cleanſe pylgatory, purgatory ſhoulde I haue ſayd. Lorde, Lorde, open ones oure eyen, that we maie ſee the blaſphemy doon to thy holy bloudde. Nowe wylle I go to your conſciences, ye that boaſte ſo greately of good and meritorious woorkes: I require you by the aunſwere, that we ſhall geue at the great daie: Dyd Peter, that was prince of the apoſtles (as ye ſaie) euer ſaye maſſe for the dead, either hym ſelfe, or by other? ſhew herupon any autẽtical cronicle, or his own writyng: if ye can not, than graunt that it is an inuencion of your owne, ergo a lye & a thyng that ſhall peryſhe with your dayes. If Goddis mercye ſhoulde be bounde to ſende ſoules to your Purgatorye, and at your maſſynge, agayne to releaſe theym, than were Chriſte no Jeſus, and God no father, but a ſeruaunt of yours, and con-

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crary to his owne woordes and doctrine. Leaue therefore your newe erronious doctrine, and with the old teachers geue god humbly, glorie. What cauſed more the abuſe of honouryng of ſayntes: which dyenge in charitee, ar ioyned with vs in charitee, and therfore as true membres of one bodye, ceaſſe not to praie with vs, ſo that woorſhippyng their pictures and ymages, we rather blaſpheme God, which hath forbydden ſuche maner of worſhippyng, than worſhyp theim. But leſte I bee to tedious vnto the (good reader) therfore will I doo my diligence to expreſſe the pyth of all this matter in fewe woordes.

God the father through the loue that he had to his ſonne Chriſte Jeſu, dyd caſt his mercy vnto vs, which wer ſonken into the depthe of ſynne, and pitied vs, and of his mercy and pitee, he choſe vs, that we ſhuld be holy, and without ſpot in his ſight. And to them that he choſe, he inſtilled the grace of his ſpirite, and ſent theim the woord of healthe, whiche thei receiued thorough beleuynge it: and than come they to the feelyng of the goodneſſe of God, and of very loue ar redy to fulfill what ſo euer God cōmandeth theim: and luke how muche they

beleue,

beleue, euen so muche they woorke. And though it be treue, that we bee iustified in Christ, before the fundacions of the worlde were laied, yet is that only knowen to god, and we haue no feelyng of it, vntyll faythe come. And euen as God cometh downewarde, (for he thorough Christe had mercy on vs, and of mercy dyd choose vs before we were, and than after we come into this world, instilleth grace through his spirite, and than sendeth vs his woorde, whyche the spirite causeth vs to beleue, and woorketh faythe in vs, frome whense all good woorkes flowe) euen so doo we go vpward, and by my faythe dooe knowe surely, that God hath sente me his woorde and grace, thorough his spirite, to cause me to beleue it: and therfore conclude that he hath chosen me, and hath mercy vnto me, thorough Christe his onely sonne, whyche is the ymage of the inuisible God fyrste begotten before all creatures. Nowe is my duitee agayne, whan I haue and perceyue this goodnesse of god, the father, and his sonne Iesus Christe to me warde, that I stande not styll, and lette his grace be vacant and vyell in me: but (accordynge to the spirite that he hath poured in me, and the grace

that

that is geuen me, to vse his gyftes accordynge to his wyll and commaundement, to procede from vertue to vertue, as from step to steppe, alwaie approchynge oure loueyng fathers kyngdome neerer and neerer, wherr he sitteth and reigneth world without end.

To the whiche bryngе vs, he thae wyll all mankynde to bee saued.

Amen.

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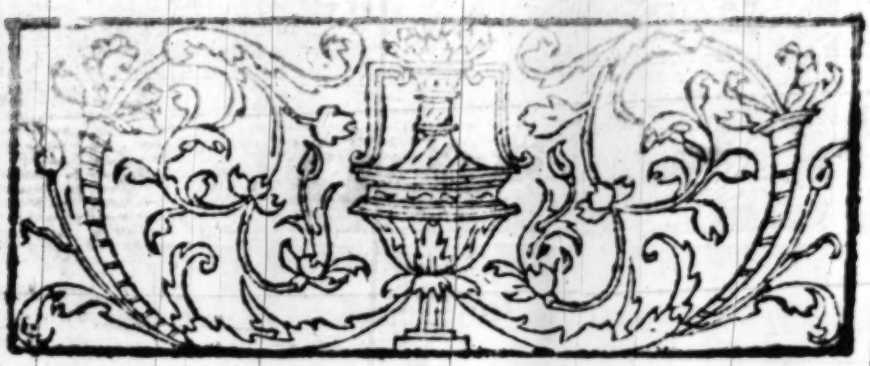
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